

Holy Devotions :
WITH
DIRECTIONS
TO
PRAY.
ALSO

A brief EXPOSITION

Upon { *The Lords Prayer,*
The Creed,
The Ten Commandments,
The 7 Penitential Psalms,
The 7 Psalms of Thanksgiving,
Together with a Litany.

By the Right Reverend Father in God,
LANCELOT ANDREWS
late Bishop of *Winchester.*

The Seventh Edition.

L O N D O N :

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sold by *W. Freeman* over against the Devil Tavern near
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The Right Reverend
LANCELOT
 Bishop of
 and Prelate



Father in God
ANDREW
WINCHESTER
 of *g.* Garter

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My Right Reverend Father in God

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• **निर्देश** (1) प्रत्येक प्रश्न के लिए एक उत्तर लिखें।

L. O. M. O. N.

THE UNIVERSITY OF CHICAGO
CHICAGO, ILLINOIS 60637

Christian Reader.

T

HOU art here presented
with another Manual
from the Dead. I need
not tell thee who it is,
that being Dead, thus
speaketh; For, when thou

Thou have perused these Pious and Holy
Institutions, this Dove with Silver wings,
whose Feathers are Gold, Thou wilt
conclude what Hand it was, and who
Noah that sent it forth of the Ark, to
peck out the dry Corners of this Land, that
there it might build a Nest, not for it
self, but for others, with that Olive branch
which it carries in its Mouth.

Or, if happily thou mayest not here know
Parent by the Child, (because indeed
this Child has been Educated under a kind
Foster-Father, who dressed it up in three
former Editions, and might have done in
fourth, but that he now sleeps in the
Dust.)

Know now, that the True Father, and
primary Author of these Devotions, was the
Father of this Church, the Great and Eminent

To the Reader,

gent ANDREWS; a Person of such Learning, Charmingness, and Sanctity that in after-times there will be some that make it their Wish, O that they had lived in those days, when they might have seen

Doct^r Andrews, in the Schools,
Bishop Andrews, in the Pulpit,
Saint Andrews, in the Closet.

And thus the Parentage of this Book which (like that of Cyrus) was, for divers years, concealed under a Shepherds Cloak, (a good and faithful Shepherd being that which concealed it) comes now to be vindicated to its own Nativity: And the Church being of full Age, desires to be known as broad in the World for her Fathers Daughter, the Daughter of her True, not Supposed Father.

If it were not too great a Presumption for so sacred a Person, to be Commended so mean a Pen, I should be ready to follow our Lancelot Andrews, as Erasmus of his Joannes Vittrarius, that had been bred in the Infancy of the Gospel, and a known Contemporary to Saint Paul, would (happily, have chosen him, even before Barnabas or Timothy, to have been his Companion in his Labours and Ministry.

O the vast interest which this Great

To the Reader.

ministry had in those two Equal Sisters,

Prayer and Preaching,
Preaching and Prayer!

I am bold to call them Equal Sisters, because the use of Preaching is to teach us all how to Pray; and the benefit of Prayer, is to enable some, after what manner to Preach. Though it will here be confessed, That as the Times now stand, the best Weapons of the Church are Tearful Prayers.

And therefore, since the Press of late has grown even wanton in the Printing of Sermons (which serve to make Plagiarist-Preachers of such that never would, never could be Scholars;)

So now I shall endeavour an expiation of that Crime, by making it sweat under the happy Dew of Penitential Prayers and Devotions. And,

A Devout Heart and Tongue has much the Advantage of a Ravenous Ear.

But, Christian Reader, not to keep thee longer from being upon thy Knees, Know, that this Preface is no way intended as a Project to advance the sale of this Edition. No, this Hallowed Structure is a Work of more Sanctity, than to allow of any Bravado. What is just Policy elsewhere, would

To the Reader.

here be Simony. I now intend not my own Benefit, so much as Thine. 'Tis a Work of Charity more than of Merchandise.

And the Design is chiefly, that whilst our Churches are become Schools of Disputation, my Shop may be converted to an Oratory.

Wherein yet, I hope, amidst the many Conditions of Persons which thou art here invited to pray for, thou wilt not leave out him, whose Endeavours are at thy service.


Thine,

HENRY SEILE.

Holy

Holy Devotions :
OR,
DIRECTIONS
To Pray, &c.

*A General Exhortation to GOD's
Service.*

 He minds of many (I will not say of most men) are so distracted with the *cares* of this *World*, and so addicted to the *pleasures* thereof, and the thoughts of *God* and *Goodness* are so far from them, that they seldom or never think, either of the *danger* they are obnoxious to, or the *loss* they are like to sustain, by the *neglect* of those things, which tend to their *Salvation*. So that the saying of our Saviour to *Martha*, may well be applied to them, *Thou art troubled with many things, One thing is necessary.* And if they would take into serious consideration, what they *bazard*, nay what they *lose*, by neglecting this *main*

Holy Devotions.

Cicero.

necessarium, that one thing necessary, without doubt they would withdraw themselves from the immoderate cares and pleasures of this transitory World, and in due time bend their thoughts to that course which in the end would bring rest to their Souls. The Heathen man could say, *Tempus est de illa perpetua jam, non de hac exigua vita cogitare*: It is now high time, not to think of this short life, but of life eternal. And, *Longum illud tempus cum non ero, magis me movet, quam hoc exiguum, quod mihi tamen nimium longum videtur*: That length of time when I shall cease to be, more moveth me, than this short time, which yet seemeth too long. In our temporal estate, we are careful enough, in the beginning of our days, to settle our selves in a course of life, for our maintenance and preservation. Why should we be so backward, so remiss, in those things which concern us nearer, even the eternal good and happy estate of our Souls, but look to that betimes too? For if our beginning be good, there is good hope of the time succeeding. Let

Ila. 55. 6.

us therefore lay a good foundation, like wise Builders, and seek the Lord while he may be found; and fix our Cogitations wholly upon him, love, honour, obey him, and apply our selves wholly to his service.

This

This we are bound to do in divers respects.

For the excellency of Gods Divine Perfections.

Being defective in nothing.

Perfect in knowledge.

Past finding out.

Job 37. 16

Ps. 17.

Be perfect, as your Father which is in Heaven is perfect. Mal. 1. 4.

Which Perfection, though no Heart can comprehend, or Tongue express fully; Yet we may make some estimate of it, by some of his Attributes, whereof we shall give you a brief sight.

S. Augustine speaking of his perfection, saith, That

He is immutable, yet changing in all things. Always in action, ever quiet. Filling all things, not concluded in any thing. Great without quantity. Good without quality.

Pater quam sit admirabilis, cum omnibus linguis sit indicibilis, omnibus cordibus sit incogitabilis.

Excedit supereminentia Deitatis, non solum usitati eloquii, sed etiam intelligentiæ facultatem.

It appears how admirable it is, since no Tongue can express it, nor any heart conceive it.

The Transcendency of the Godhead ex-

ceeds not only the usual strength of eloquence, but of understanding likewise.

He is *Absolute* or *Simple*. Without composition. Without Body.

Spiritual. *Invisible*.

Tertul.

He is all { Eye, } because He { seeth } all things.
 { Ear, } { heareth }
 { Hand, } { worketh }

He is all Foot, because he is every where.
 When you hear him named, conceive him to be a substance without beginning or end. Simple without mixture.

Infinite.

Psal. 139.
6, &c.

Not to be circumscribed by time or place.
 Whither shall I go from thy presence? &c.

Isa. 66. 1.
Jer. 23. 24.

Heaven is my Throne, &c. where is the place of my rest?

Do not I fill Heaven and Earth, saith the Lord?

Wisd. 1. 7.
2. Hier.
S. Aug.

The Spirit of the Lord filleth all the world.
 Deus ubique est, & totus ubique est.

Aeterna stabilitate in se ipso manens, totus adesse rebus omnibus potest, & singulis totus.

God is every where, and wholly every where.

By eternal stability remaining in himself, he is wholly in all things, and wholly in every thing.

3.
Deut. 31. 4.

Immortal.

I live for ever.

I

poly Devotions.

5

I. honoured him that liveth for ever.

Dan. 4. 34.

He only hath immortality.

Rev. 4. 9.

Solus Deus est immortalis, quia non

1 Tim. 6.

16.

est per gratiam, sed per naturam.

5. Hier.

Eternal.

42.

Without beginning.

Thou art God from everlasting.

Psal. 90. 2.

Without end.

Thou art the same, and thy years shall not fail.

100. 27.

He is called the Antient of days.

Dan. 7. 13.

Immutable.

5.

Not to be changed.

1. In his Nature.

Pf. 102. 26.

Thou shalt endure.

Mal. 3. 6.

I am the Lord, I change not.

Jam. 1. 17.

Every good and perfect gift cometh from the Father of Lights, with whom is no variableness, neither shadow of changing.

2. In his Promises and Decrees.

The Counsel of the Lord shall stand.

Pro. 19. 21.

My Counsel shall stand.

Ha. 46. 10.

The immutability of his Counsel, saith the Apostle.

Heb. 6. 17.

Th. 1. 7.

God hath promised, who cannot lie.

5. Hier.

Non mutatur Deus, qui unus atque idem est, & mutari non potest.

God is not changed, being one and the same, incapable of change.

Wife.

6.

Wife.

Nothing hid from him.

Psal. 1. 7. *The Lord knoweth the ways of the Righteous.*94. 11. *The Lord knoweth the thoughts of man.*147. 5. *His wisdom is infinite.*Isa. 40. 28 *No searching of his understanding.*Joh. 21. 17 *Lo, thou knowest all things.*Act. 15. 18 *Known unto God are all his works.*Rom. 11. 33. *O the depth of the riches both of the wisdom and knowledge of God!*1 Cor. 2. 1. *The Spirit searcheth all things.*Heb. 4. 13 *All things are naked and open to his Eyes.*1 Joh. 3. 20 *God knoweth all things.*

Holy.

7.

No evil or iniquity in him.

Exod. 15. *Who is like unto thee, O Lord, glorious in*11. *Holiness!*1 Sam 2. 2 *None holy as the Lord.*Isa. 29. 23. *The holy One of Jacob.*40. 25. *The holy One:*Hab. 1. 13 *Of purer Eyes than to behold evil.*Isa. 6. 3. *Holy, holy, holy is the Lord of Hosts.*Rev. 4. 8. *He is an holy God.*Joh. 24. 19 *I am holy, saith God himself.*

Lev. 11. 44

True.

8.

1. In himself.

Whatsoever is in him is Truth.

The Lord is the true God.

Jer. 10 10

Joh. 17. 3. *It is life eternal to know thee the only true God, &c.*Rom. 3. 4. *Let God be true, and every man a liar.*

Ye

poly Devotions.

7

He turned from Idols to serve the true and living God. 1 Thel. 9.
Rev. 19. 3.

2. In his works. 16. 7.

Just and true are thy ways. Dan. 9. 14.

Righteous in all his works. Psal. 119.

Just art thou, O Lord, and righteous are thy Judgments. 137. 75.

3. In his words.

The words of the Lord are pure. Psal. 11. 7.

The Truth of the Lord endureth for ever. 117. 2.

Good. 9.

Absolutely.

Not participating from any other.

1. In himself.

1. There is none good, but God. Thou art Good. Mat. 19. 17.
Pl. 119. 68

2. Author of all good to others.

2. Every good and perfect gift cometh from the Father of Lights. Jam. 1. 17.

The earth is full of his goodness. Psal. 33. 5.

Glorious. 10.

He shall see the glory of the Lord. Exo. 16. 7.

The glory of the Lord appeared. 10.

The sight of his glory was like consuming fire. Ex. 24. 17.

The glory of the Lord appeared to all the people. Lev. 9. 23.

The glory of the Lord filled the house of God. 2 Chr. 5. 14

The whole Earth is full of his glory. Isa. 6. 3.

His glory is above the Heavens. Psal. 113. 4

Powerful.

Working all things in all. 11.

Almighty.

Gen. 17. 1. Almighty.

43. 14. He doth great, unsearchable, and marvelous things without number.

2 Cor. 6. 18. The Fabrick of the Universe is the Work of his Hands.

The Heavens beautified with Stars.

The Earth spacious and adorned.

Psa. 104. 14 The Sea { Full of variety of his Riches.
{ Stored with Fish, &c.

Psa. 33. 6. All made of nothing, but by his Word.

74. 17. Thou hast prepared the Light and the

101. 25. Sun.

Thou in the beginning hast laid the foundations of the Earth.

Heb. 11. 3. Through Faith we understand that the World was ordained by GOD.

Chm. Alex. Mundus hic est veluti magnus liber, divinæ Majestatis & gloriæ opera explicans.

This World may be compared to a great volume, wherein are contained and expressed the Works of the Divine Majesty and Glory.

Rev. 19. 16. He is King of Kings, Lord of Lords.
Upholding all the Pillars of the Earth.
Moving the Heavens.

Changing the seasons.

Dividing the Waters.

Bringing forth the Winds, as out of his Treasury.

But in this, and all other his Attributes,
Verum,

Verius cogitatur quam dicitur, We may better conceive of them, than expresse them: and we speak best of his worth, when with a silent admiration we hold our peace, according to that of the Psalmist, Psal. 65. 1. which St Hierom hath translated, Tibi silet omnis laus DEUS in Sion.

Yet though the custom of the world is to respect men and things, either for the goodness in them, or the benefit which accreth by them; Yet the latter worketh most: for let a thing be never so good, if it bring no profit, it is the less regarded.

Let us therefore take a view of some other of Gods Attributes, and consider whether we have not sufficient cause to serve him, for the Benefits we reap by him.

And first of that which cometh by him by the

I. Creation.

In which he made Man, and all things else for his service.

1. *He made him his chief delight.*

He made him after his own Image.

He made him little lower than the Angels, and crowned him with glory and honour, putting all things in subjection under his feet.

Gen. 1. 27.
Psal. 8. 5, 6

This wrought admiration in David.

When

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When he was not, he made him a *Man*, not a *Beast*, but such a *Creature* as may enjoy *eternity* with him.

5. Ambros. He made the { *Heaven*
Earth
Sun
Moon &
Stars } and rested not.

But when he made *Man* he rested, that he might have one *Creature* whose sins he might remit.

2. He made all things for the service of *Man*.

Psal. 8.

{ The *Sun* riseth & goeth down
 The *Moon* increaseth.
 The *Stars* arise.
Beasts, *Fowl* and *Fish*.
Corn and *Herbs*.
Hills and *Mountains*.
 For him { *Valleys* and *Fields*.
Rivers and *Flowers*.
Times and *Seasons*.
 91. 4. *Angels* and *Archangels*.
Principalities and *Powers*.
Thrones and *Dominions*.
Cherubim and *Seraphim*.

If therefore every one be a *Debtor* for that which he hath received, and that
 Arist. (with the *Philosopher*) *Diis & Parentibus nunquam reddatur equivalens*; A
 Man

Man can never render that which is equivalent to that which he receives from GOD or his Parents; Man ought to remember his Creator with thankfulness as often and as long as he breaths.

If I be a Father, where is my honour? Mal. i. 6.

Hac conditione gignimur, ut generanti nos Deo justa & debita obsequia præbeamus; *We are begotten upon this condition, to behave our selves in all due respect and observance to God who begat us.*

II. By his Providence and Conservation.

Thou, O Man, hast no more power to subsist without him being made, than to be created before thou wert made.

Thou wert but once made, but oftentimes preserved.

From { Fire,
Water,
Sickness,
Enemies. &c.

He defends us under the shadow of his wings. Psal. 94. 4.

He giveth his Angels charge over us, as in the example of Elizeus. Psal. 91. 11
2 Reg. 6.

He is as careful over us, as a Father over his Children, a Mother over hers, a Shepherd over his Flock. Pl. 103. 13
Isa. 49. 19
Jo. 10. 11
Isa. 40. 11.

He governeth all things by his Providence. Eze. 39. 17

Not a Sparrow falleth on the ground. Pl. 23. 1, 2.

He feedeth the young Ravens.

He

Wif. 14. 3.

Mat. 10. 29

Pf. 147. 9.

145. 15.

1 Pet. 5. 7.

Act. 17. 28

*He giveth us meat in due season.**Cast your care on him, for he careth for you.**In him we live, move, and have our being.**To end this with St. Ambrose.**If thou art sick, he is thy Physician.**If thou art weak, he is thy strength. If thou**fearst death, he is thy life. If thou desirest**Heaven, he is the Way. If thou shunnest**darkness, he is the Light. If thou want-**est Food, he is thy Nutriment.*

Pl. 144. 5.

Blessed are the people, whose God is the Lord.

III. By his Love.

Pro. 8. 17.

Delighting in the works of his hands.

Joh. 18. 21

Loving them that love him.

Joh. 4. 10.

Nay when we loved not him, he first lo-

ved us.

11a. 65. 1.

Ro. 5, 8, 10

*I am found of them which sought me not.**Nay, when we were his Enemies.**And that with a perpetual and everlasting*

Jer. 31. 3.

*love, especially manifested in our Redemption.**Which degree of his love, and the benefit arising by it, no tongue or pen is able to express.*

S. Bern.

St. Bernard saith, If I owe to God all that I am for my Creation, what shall I give further for my Redemption? In my Creation he gave me to my self, in my Redemption he gave himself to me, and restored me to my self.

1. And

1. And not only in respect of the *Act* it self.

2. But in regard of the Manner:

1. *Man* being fallen from *blessedness*, by our first *Parents* sin, *God* in *mercy* had pity on his estate, and was reconciled to him, was content that he should be redeemed from the *bondage* and *penalty* of sin, from everlasting *death* of *body* and *soul*, and this was the *Act* it self.

2. The Manner of it was extraordinary.

Even by his *Son*, his only *Son*, *God* from all *eternity*. Taking *ours*, and not the *Angels* nature upon him.

Suffering *death*, the worst, the most accursedst, of the *Cross*, even when we were his enemies.

Whereby we were not only freed from what we deserved, *Punishment*, eternal *death* of *Body* and *Soul*: But made capable of what we could not expect, *everlasting felicity*, and life of both.

Is not this *love* without parallel?

That we that were *enemies*, *children* of *wrath*, and *eternal perdition*, should 1 *Joh. 3. 1.* now be called the *Sons* of *God*.

This is a greater *act* of *love*, this manifesteth *Gods* love to us, more than our *Creation*.

For by his *word* he created us *without weariness*; But our *Redemption* cost more, his only *Sons* dearest blood. *Wbo*

1 Pet. 3. 18. *Who suffered for our sins, the Just for the Unjust.*

Isa. 53. 12. *And poured out his Soul unto death.*

Gal. 3. 13. *Was made a Curse for us.*

Phil. 2. 8. *Humbled himself to the death of the Cross to redeem us from the death and curse of the Law.*

Pl. 111. 9. *He sent Redemption unto his People.*

Isa. 43. 10. *He redeemeth Israel from all his sins.*

Tit. 2. 14. *He gave himself for us, that he might redeem us from all iniquity.*

1 Pet. 3. 20. *IV. By his Patience toward Men daily provoking him in all Ages.*

Ge. 9. 16. *In the days of Noah.*

Pl. 95. 10. *The Amorites.*

Act. 13. 18. *The Israelites forty years.*

Jonas 3. *The Ninivites, and many others.*

Exo. 34. 6. *He is } Long-suffering.*

Pl. 16. 15. *He is } Slow to anger.*

103. 8.

Joel. 2. 13. *V. By his Mildness.*

Jonas 4. 2. *Lenity in Correcting.*

Neh. 9. 17. *Not utterly consuming those whom he*

Neh. 9. 31. *correcteth.*

Lam. 3. 22 *And it is of his mercy that we are not*

Hab. 3. 2. *consumed.*

Ezek. 18. *In his anger remembering mercy.*

23. 32. *Not delighting in punishment.*

33. 11. *Not utterly taking away his mercy.*

Pl. 89. 33. *Not dealing with us after our sins.*

103. 10. *VI. By his Mercy and Grace to Sinners.*

Luk. 6. 36. *Be merciful, as your heavenly Father is merciful.* The

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15

The Father of mercy.	2 Cor. 1.3
He was ever so.	Pfal, 21.4
He is tender and compassionate, rich, and	25, 6.
not sparing of his mercy.	Eph. 2. 4.
Bringing many Benefits with it.	Rom. 5. 20
Begetting us again by it.	Psa. 130. 7
Preserving us from dangers and sick	Luk. 1. 78.
Preserving their Souls.	Pl. 106. 43
Saving us by it, which is the chief and	Mat. 18. 27
greatest benefit Mankind can desire.	1 Pet. 1. 3.
And as he is rich in mercy, by pardon-	Phil. 2. 27.
ing Sinners, so in his favour too, promi-	Psa. 79. 10
sing good to his Servants.	Tir. 3. 5.
I will love them that love me.	Pro. 8. 12.
I will enrich them.	8. 21.
The Lord will preserve the Souls of his	Psa. 97. 1.
Saints.	
The Children of his Saints shall conti-	102. 28.
nue, and their Seed stand fast in his sight.	Mark 10.
No man that hath forsaken House, &c.	29, 30.
for my sake, but he shall receive an hundred	
fold.	
An hundred fold here, by inward gra-	
ces, if not by outward dignity.	
For deceiveable things, they shall re-	
ceive true.	
For doubtful things: they shall receive	
certain.	
For corporal things, they shall receive	
spiritual.	
For transitory things, they shall receive	
permanent.	Their

Their *cares* shall be turned into *security*.

Their *tears* into *joy*.

Their *trouble* into *quiet*.

Their *perturbations* into *inward peace*.

Pl. 34. 16. The *righteous cry*, and the *Lord* beareth
them, and delivereth them out of all their
troubles.

Zach. 2. 8. He that toucheth them, toucheth the ap-
ple of his Eye.

Pl. 34. 19. Not a Bone of them shall be broken.
For God rewardeth *secundum*, though
not *propter opera*.

And reward maketh all works seem ca-
sic; To the Husbandman in his toil, to
the Merchant in his danger.

Eccles. 2. The reward of the good shall not fail.

8. The Lord is good to them that trust in
him.

am. 3. 25
Pro. 5. 8, 9. He sendeth health and wealth to his
Servants.

Psal. 9. 10. He never faileth them that seek him.

1. 31. His reward is plentiful to them that fear
him.

Now let us take a view of all these be-
nefits.

1. Of our Creation, and in that of all
things for our use.

2. Of Gods Preservation and Provi-
dence over us.

3. His love to us.

Before we loved him.

Loving

Loving him.

While we were his Enemies.

With an everlasting love.

In such a large extent, by

Our Redemption.

In the Act, when we were

in bondage to the { *Devil.*
Sin.

In the manner, by his only Son, by his death, most ignominious and cruel.

To free us from deserved death.

To estate us in undeserved happiness, even life everlasting.

4. *His Patience to us daily offending him, and new crucifying his Son again.*

5. *His mildness and lenity in correcting us to Amendment, not to Destruction.*

6. *His mercy, in forgiving our offences, in promising protection and rewards to his Servants.*

And tell me, if these be not sufficient motives to perswade us to his service, if our hearts be not hardened.

And if we ask what it is to be the Servants of God.

The answer is plain and easie; for as it is in the case of a Master Temporal, so it is in the Spiritual.

To do the Will of our Lord & Master.

This is the will of God, even your sanctification. 1Thes 4.3

DOUBT PRODUCTIONS.

- Deut. 5. 29. *To fear and keep his Commandments.*
 This Commandment is double.
- Psa. 37. 38. 1. *To keep innocency, and to do that which is right.*
- Ecclus. 7. 1 2. *And to do no evil.*
 They are put both in one verse by God himself.
- Deut. 30. 15. *I have set before thee life and good, death and evil.*
 And by the Prophet David,
- Psa. 37. 27. *Flee evil, and do that which is good.*

Now that his Precepts should be kept, there is great reason.

- Rom. 7. 12 *Because they are just and holy.*
- Psa. 119. 75 *All his Commandments are just.*
- Rev. 17. 7. *True and righteous are thy Judgments.*
- Psal. 119. 137. *Just art thou, O Lord, and righteous are thy Judgments.*

1. For the first part of his Will. To keep that which he commandeth. To follow that which is good. Many motives there are to perswade us to it.

1. For the peace which good men have.

1. *With God.*

2. They are reconciled to him.

Rom. 5. 1. *We have peace with him.*

2. *With Men.*

Pro. 16. 7. *When the ways of man please the Lord, he will make his Enemies also at peace with him.*

3. *With*

3. With our selves.

Having mortified our affections, and placed them on heavenly things, we are troubled with nothing, but all things are quiet about us.

Great is the peace that they have, which keep Gods Law. Psal. 112. 165.

The works of Justice shall be peace. Isa. 48. 18. 32. 17.

The Kingdom of God is righteousness and peace. Ro. 14. 17.

4. In our Consciences, inward peace.

The testimony of a good Conscience was 2 Cor. 1. |
St. Pauls rejoicing. 12.

A good Conscience is a continual feast. It Pro. 15. 15. 5. 117.
shuns no mans sight.

The Heathen had some feeling of this Peace. A life well spent bringeth such comfort, that either sickness toucheth them not, or the grief of it little troubles them.

Socrates said, That he lived without perturbation, whose conscience reproved him not.

And Byas, That he lived without fear, that had a good conscience. And though such a Man have fear, it is not desperate or grievous, but religion and holy.

Which kind of fear, disquieteth not, but comforteth: For the best hope is joyned with such a fear.

2. For the comfort they have in the Holy Ghost.

There is sprung up a light for the righteous,
B our,

Pl. 97. 11. *ous, and joyful gladness to such as be true hearted.*

118. 15. *The voice of joy and health is in the dwellings of the righteous.*

36. 8. *They shall be satisfied with the plenteousness of thy house, and thou shalt give them drink of thy pleasures, as out of the River.*

All virtues and graces of the Spirit assist them, as the blood of the Veins does the heart.

1. *Faith, whereby they discern the good and evil of the life to come, and adhere to the promises of God made in*

Ro. 8. 18. *Christ Jesus. So that they account not the afflictions of this life worthy of the glory*

1. 20. 5. 10. *Gal. 5. 5. which shall be revealed to them.*

Acts 20. 43. *2. Hope, whereby they expect their reward joyfully.*

Jer. 31. 34. *Rejoycing in Hope.*

Rom. 12. 12. *Who so trusteth in the Lord, mercy in*

Pl. 31. 11. *braceth him on every side.*

40. 5. *Blessed is the man that hath set his hope in the Lord.*

Isa. 30. 18. *Blessed are all that wait for him.*

Heb. 10. 35. *Cast not away your confidence, which hath great reward.*

3. *Love to God.*

Which breeds contempt of the World

Phil. 3. 8. *Accounting all things dung and loss to win him.*

Take good heed therefore to your selves, Jos. 23. 11
that you love the Lord your God.

The love of God is shed abroad in our Rom. 5. 5.
hearts by the holy Ghost.

Who shall separate us from the love of Rom. 5. 5.
Christ? shall tribulation? &c.

4. Alacrity in obedience to his Com-
mandments.

The heart of the wise meditateth obedience Pro. 10. 8.

This is better than sacrifice. 1 Reg. 15.

We will do all things which the Lord hath
commanded us. 22.
Ex. 19. 8.

I have set God before me, Psal. 16. 9,

Wherefore my heart was glad. 10.

My heart and my flesh rejoyce in the li- 84. 2.
ving God.

5. Humility in all their actions, which
makes them acceptable in the sight of
God.

When we have done all we are able to do,
we are to say that we are unprofitable ser-
vants.

He hath regarded the lowliness of his Luk. 1. 48.
bandmaiden.

He hath exalted the humble and meek, 52.

Blessed are the Meek, for they shall inherit Mat. 5. 5.
the Earth.

Blessed are the poor in spirit, for theirs is 6.
the Kingdom of Heaven.

He that humbleth himself shall be exalted.

6. Patience in their tribulations, which

are accidents common to Gods Children;

For our life is like a troubled Sea : There is nothing so unstable, and no joy in it is secure; but many dangers and sorrows attend it.

But God (being a skilful Physician, and knowing well the state of our Souls) will minister no more of those bitter Potions than we are able to bear, nor than are needful, nor more than we may with patience endure.

Though he feed us with the bread of tears, and giveth us tears to drink, yet he will give it in measure, as a token of his love, in our correction to amendment, not to confusion.

For tribulation polisheth the Soul, it wipes off all the filth, it makes us fervent in prayer, humble in thoughts, and pure in conscience. Adversity openeth the eyes, which prosperity closeth up; but God suffereth the Just, not to be overwhelmed with grief.

For though many be the tribulations of the righteous, yet the Lord delivereth them out of all.

If their sorrows encrease, he lendeth strength, whereby they not only bear them patiently, but joyfully : inasmuch as they look not on the pain, but the reward

ward : not on the *Affliction*, but the *Crown*.
Not on the *bitterness of the Medicine*, but
the *health attained by it*. Nor on the *smart*
of *correction*, but the *Corrector*, who cha-
steneth whomsoever he loveth.

Pro. 13.

And they shall be able to say with *Job*,
Shall we receive good at the hands of God,
and not receive evil? Knowing that the
punishment they receive, is not equiva-
lent to that which their sins have deser-
ved; and withall they consider the bit-
terness of *Christs Passion*; in comparison
whereof, all their tribulations are no-
thing, not to be mentioned.

2. 10.

Lastly, they have this assured confi-
dence, That the patient abiding of the
Meek shall not perish for ever.

Psal. 9, 18.

And that the Lord will save them that
with patience wait on him.

7. In regard that God heareth the
Prayers of the Just.

Man by sin is become

subject to many { *Infirmities,*
Wants.
Necessities.

And hath no Remedy to cure them,
nor means to relieve them, but to God
by prayer.

Now this advantage the godly, and ser-
vants of God have of the wicked, that the
prayers of the ungodly are abomination

Pfal. 34. 14 unto him; but *his ears are open to the prayers of the righteous.*

If ye abide in me, &c. ask what ye will, and it shall be done unto you.

God inviteth them to call upon him.

Jo. 15. *Call upon me in time of trouble, so will I bear thee.*

Mat. 7. 7. *Ask and ye shall receive.*

Isa. 58. 9. *Thou shalt call, and the Lord shall answer, thou shalt cry, and he shall say, here I am.*

65. 24. *Yea, before they call, I will answer, and while they speak I will hear.*

He will grant them whatsoever they want.

O how plentiful is thy goodness! &c.

Pro. 3. 16. *Length of days shall be in his right hand, and in his left hand riches and glory.*

34. 9. *They that fear him, lack nothing.*

37. 25.. *David never saw the righteous forsaken.*

Deu. 28. 1. *And a Catalogue of Blessings are promised to those which keep his Commandments.*

He will give them in such measure as their necessity requireth; If not largely, yet with the greater quiet and content.

1Co. 6. 10. *As having nothing, yet possessing all things.*

8. Lastly, in regard of the comfort the servants of God feel at their death.

Ecc. 1. 13. *Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death.*

The

The righteous hath hope in his death. Pro. 14. 32

The righteous find rest in death. Sap. 4. 7.

They shall have peace and rest. Isa. 57. 2.

Blissed are the dead which die in the Lord. Revel. 14.

13.

They fear not death, because they learn to die all their life.

They fear not Judgment, because they have Christ for their Advocate.

They fear not their sins, because they have Christ for their Redeemer.

They tremble not at the horror of the grave, knowing, that though the body be sown earthly, it shall rise spiritually. 1 Cor. 15. And that it is not death, but sleep.

Qui minus deliciarum novit in vita, minus timet mortem.

He that is least acquainted with the pleasures of this Life, is ever in least fear of Death.

But here one rub or difficulty, is to be removed: for the nature of Man is deterred from good, upon any small occasion.

If it be a thing to be done with Ease, we are content to give ear to it.

If with labour and difficulty, we soon give out, we put our hands in our bosoms with Solomons sluggard, and say, there is a Lion in the way.

This ariseth out of the pravity of our heart, drawn from original sin, that is, of flesh conceived in sin.

Gal. 5. 17. The Flesh lusteth against the Spirit, which causeth us to loath goodnesse, as sick men do Potions, for the bitterness, though profitable for health. And usually men look upon the supposed difficulties, not on the aid which cometh from above.

But if we look into that which God commandeth, with a spiritual Eye, we shall find it.

1. Profitable.

2. Sweet.

3. Easie.

Ps. 19. 10. 1. The Statutes of the Lord are more to be desired than gold, yea than much fine gold.

110. 19. King David took as much delight in them, as in all manner of riches.

Ecc. 2. 8. A reward shall not fail to them which fear the Lord.

10. Whotver abode in his fear, and was forsaken?

Levit. 26. He hath promised many blessings to those which serve him.

Psal. 19. 10 2. The Statutes of the Lord are sweeter than the Honey, or the Honey-comb. They are David's delight.

1. 9. 3. They are not hid from us, nor far off.

Deu. 30. 14 It is very near thee, even in thy mouth and thy heart.

Mat. 11. 30. His yoke is easie.

Joh. 5. 3. His commands are not grievous or heavy.

But

But plain and easie.

Wll. 7. 22

And all these, by Gods special assistance : For God giveth strength to him that fainteth, and to him that hath no strength he increaseth power.

They that wait upon him, shall run and shall not be weary, walk and not faint.

Which made St. Augustine cry out, *Domine quod jubet, & jube quod vis.*

So that though his service seem hard and heavy, yet by his grace he adds such strength to us, that it becometh light and easie.

He will take our stony hearts from us, and give us hearts of flesh.

He will circumcise our hearts.

Deu. 30. 6.

And though there will be some reliicks of reluctancy, and tentations left in them, *erunt quasi non sint.*

They shall remain but for a Trial, not to destruction. To stir us up, not to ensnare us. To minister occasion for a Crown, not to make us fall. Not to raige in and over us.

Now we are to understand that hard things are made the easier two ways :

1. By a love and desire to attain them.

2. By a hate to that which opposeth them.

1. St. Augustine saith, that labour and pains, in which a man taketh delight, is

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not any way grievous, but delightful, as that of the *Hunter, Falconer, Fisher*, and the like: for to compass that we love, either we count it no labour at all, or else we take *delight* in the pains: *In amore nihil amari.*

Which may appear in a *Mother*, in bearing and educating of her Children.

In a *Wife*, in pains taking with her sick Husband.

Gen. 29. In *Jacob's* long service for *Rachel*.

Which made *St. Paul* cry out.

Ro. 8. 35. *Who shall separate us from the love of Christ? Shall tribulation, anguish, or persecution? &c.*

Act. 5. 41. Which caused the *Apostles*, being beaten, to depart from the Council, Rejoycing that they were counted worthy to suffer rebuke for his Name.

This labour is also passed the easilier, if we consider,

The love of God to us.

The great things he hath done for us.

Those greater which he hath promised.

The sins wherewith we have offended.

The pains which Christ suffered for us.

St. Bernard saith, The sufferings of this life are not worthy the punishment remitted for sins past, the grace and comfort ministred to us for the present, or the glory to come, which is promised.

2. We are not to set our affections on this *World*, but to *bate* it, in respect of the opposition it is in to our service of God; the *love* whereof (if we take not heed of it) *infatuateth* us, making us to take that for *good*, which only *seemeth* so.

Now there are divers reasons why we should *wear* our selves from the *love* of it.

1. It is *Transitory*.

No happiness in it of *continuance*, which daily *experience* proves; in some men preferred to *honour*, and others *married contentedly*, yet dying soon after.

But admit our lives were of a thousand years; what were they, being compared to *Eternity*?

Though a man live many years, and in them all rejoyce, yet he shall remember the days of darkness because they are many. All that cometh is vanity. Eccl. 11. 8

Where are the Princes of the Heathen, &c. All are but shadows, dreams, smokes. Baruch 3. 16.

Take St. Hieroms Meditation on this point, *Nil puto in seculi hujus confusione esse perpetuum, sed omnia præterire & fluere. Quæ qui consideraverit, cadit super faciem suam, intelligens quam procul sit à Majestate Dei, & flectet genua ad Patrem in nomine Jesu Christi.*

I conceive that there is nothing perpetual in

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in this confused and disordered life, but think that all things are transitory, and pass away, and whosoever duly considereth this, falls upon his face (knowing how far he is distant from the Majesty of God) and will bend his knees to God the Father, in the name of Jesus Christ, and crave to be dissolved.

2. It is miserable.

Besides the brevity, many miseries accompany it.

No year, day, nor hour, but hath his misery.

One sues thee for thine estate, another layeth wait for thy life, a third wrongeth thy good name.

Evil Children vex thee, if thou hast any.

If thou hast none, thou art grieved for the want.

Thy Wife unchaste and unquiet, disquiets thee.

Thy friends death discomforts thee.

One loseth an eye, another an arm.

One is slain by a fall from his horse.

Another perisheth by water or fire.

So that the miseries over-balance the joys: Then I would know what felicity is in it?

St. Augustine describes them at large,
Plena sunt omnia laqueis, plena periculis:

inci-

*incitant cupiditates, infidiantur illicebrae;
blandiunt lucra, damna deterrent; amara
sunt obloquentium linguae, nec semper ve-
racia sunt ora laudantium, &c.*

*All things are full of snares, full of dan-
gers: concupiscence tickleth, allurements lie
in wait, gain flattereth, loss terrifieth; slan-
derous tongues of some are bitter, and the
praises of others are not always true or plea-
sing to us, &c.*

3. It is sinful.

*All the Actions of it, and of all that
live in it, being so.*

*In it you may see the Innocents afflicted,
the Guilty acquitted, the Good despised,
the Evil preferred.*

*The Lord himself looked down from Hea- Psal. 14-3,
ven upon the children of men, and found them 4-
all abominable, none to do good.*

*No truth, mercy, nor knowledge of God Hol. 4: 1,
in the Land, but swearing, lying, killing, 2
and whoring.*

*If the Devil be Prince of the World,
what goodness can be expected in his
Dominions?*

4. Lastly, it is deceitful.

*It seems to be that it is not, promiseth
that it gives not.*

*Out of the pleasures thereof arise ma-
ny sorrows.*

Children bestowed, bring cares.

Honour

poly Devotions.

Honour enjoyed, brings emulation.

Wealth increased, brings fear.

Offices possessed, bring envy.

Unlawful pleasures used, bring Diseases.

If the World flatter thee, it is but to deceive thee.

If it exalt thee, it is but to cast thee down headlong.

If it make thee merry, it is but in short time after to afflict thee the more.

S. Bern.

Extrema gaudia lucus occupat.

Si spes nobis in vita non esset relicta, quam de vita futura concipimus, non multa hic mundus ab inferno distaret.

If we had not here some hope left to us, which we conceive of the felicity of the life to come, there were little difference between this World, and Hell it self.

Therefore (to end this first point) love it not, for he which loves it, hath not the love of God in him.

1 Joh. 2.15.

Col. 3. 2.

But settle your affections on high, on God alone, in whose service consists true happiness.

No Creature can be fully at rest, till it attain to the end for which it was created, but is restless till then. Now God is the object of Mans happiness, and the end of his felicity.

Nothing can satisfie Mans heart, but God,

God, nor can it be at rest, (though it possesses the whole world) till it return to him.

The nearer to him the quieter.

No Man hath perfect blessedness in this World.

Vanitas vanitatum & omnia vanitas, Eccl. 1. 2. said Solomon, who had his hearts desire as much as any.

Usquequo filii hominum? How long will Psal. 4. 1. ye have pleasure in vanity, in the things of this life, follow lies, in the false appearance of them.

The World is a Hypocrite, covers his defects.

It is a Harlot that beats her Lovers out of door, when their money is spent.

I will conclude with Saint *Augustine*, *Mare, terras, & omnia percurre, scrutare universa, & ubique miser eris, nisi ad Deum refugeris.*

Travel over Sea and Land, and search all places, yet shalt thou be miserable and wretched every where, except thou have recourse to God.

And in Gods service all good is to be found :

If thou desire profit :

Eye hath not seen, &c. what God hath prepared for them that love him. 1 Cor. 13. 9.

If length of days :

Length of days is in his right hand.

Pro. 3. 16.

If

If pleasures :

Pleasures for evermore.

If honour :

Pl. 111. 6. *The Just shall be had in everlasting remembrance.*

Them that honour me, I will honour.

119. 1. *Blessed therefore are they which are unfilled in the way, and walk in the Law of God.*

112. 2. *Blessed are they which keep his Testimonies, and seek after him with their whole heart.*

II. The second part of Gods service in general is, *To avoid that which he forbiddeth, that is, Sin.*

The definition whereof, and how it cometh, you shall have out of St. Gregory.

All sin is committed *gradatim*, by three degrees.

1. By *suggestion* of the Devil.

2. By *Delight* of the Flesh.

3. By *consent* of the Spirit.

1. For when the malicious Spirit suggesteth sin in the mind of Man, if no *delight* in it follow, *sin* is no way acted.

2. But when the *flesh* beginneth to *delight* in it, the *sin* is begun to be in the birth.

3. Then, if a Man descend to *consent* upon

upon deliberation, then it is plain that *sin* is committed.

So that in the *suggestion* is the *seed*, in the *delight* is the *nourishment*, and in the *consent* is the full *accomplishment*.

Now as *vertue* and *goodness* is for divers respects to be followed: so *sin* is to be avoided for many reasons:

Because God hateth *sin* and *sinners*. 1:

The Psalmist calleth *sinners* Gods Enemies. Ps. 37. 20.
mies.

The *ungodly* and his *ungodliness* are both Wil. 14 9.
bated alike of God.

Your *iniquities* have separated you from Jer. 5.
God. Isa. 59. 2.

His hate may appear by the continuance of it.

He visiteth the *wickedness* of the *fathers* Num. 14.
upon the *children*, in the *third* and *fourth* 18.
generation. Exo. 34. 7.

Seeing thou hast forgotten the Law of thy 10. 5.
God, I will also forget thy Children. Hof. 4. 6.

2. By *with-holding* good things from them.

I will bide my face from them. Deut. 32.

I will take away the bedge of my Vineyard. 20.

I will not feed you. Isa. 5. 5.

I will be to Ephraim as a Moth. Zac. 11. 9.

3. By the severe punishment of offenders from time to time.

Who gave Jacob for a spoil, and Israel to Isa. 42. 14.
the

the robbers? Did not the Lord, because we have sinned against him?

Gen. 3.

For sin God drove our first Parents out of Paradise.

The Angels from Heaven.

19.

Sodom and Gomorrah was consumed by fire.

7.

The whole world by Deluge.

God drowned Pharaoh and the Egyptians.

Num. 16.

Destroyed Korah, Dathan, and Abiram.

Levit. 10.

The two Sons of Aaron, and of Heli.

1 Sam. 4.

Ananias and Saphira.

Acts 5.

Jerusalem his own City; and of six hun-

Luc. 23.

dred thousand which went out of Egypt, only two came into the Land of Promise.

1.

Because God heareth not the Prayers of the Wicked.

Isa. 1. 15.

When they stretch out their hands, he will hide his eyes from them, and though they make many prayers, he will not hear them.

Job 25. 9.

God will not hear their cry, when trouble cometh upon them.

Pf. 66. 16.

If I incline my heart unto wickedness, the Lord will not hear me.

Job 35. 12

They shall cry, but he heareth not.

Pro. 28. 9.

He that turneth his Ear from hearing the Law, even his prayer shall be abominable.

Your

Your sins have hid his face from you, that Isa. 59. 2. he will not hear.

Thou hast covered thy self with a cloud, Lam. 3. 44 that our prayers should not pass thorow.

Though they cry in mine ears with a loud Ezek. 8. 18 voice, yet will I not hear them.

And therefore the hope of the wicked in Gods Mercy is vain, seeing he refuseth to hear them.

Their hope is but like the dust blown away with the wind.

Or a thin froth driven away with a storm.

Or a smoke disperfed with a tempest.

Or a guest that tarrieth but a day.

Because the Wicked live in bondage, 3.
in slavery to Sin.

For Sin is a Tyrant, tyrannizeth over his followers. He that committeth sin, is a *Servant to Sin.*

To the *Instigators* of it,

The { *World.*
Flesh.
Devil.

And the *Flesh* serveth the two other by Sensuality, *Appetitus Sensitivus.*

By which the wicked (as the Apostle saith) are sold under sin, as slaves in a fair. And this made Solomon infatuated with his Concubines.

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It infatuates the *Adulterer* with his *Adultery*, the *Covetous* with his *Riches*, the *Ambitious* with his *Honour*, the *Voluptuous* with his *Pleasures*. It made *Amnon* commit *Incest*.
2 Sam. 13.

And this cometh by *privation of Grace*, which should bridle their *Affections*, and by letting loose their *Appetites*, which are

like { *Devouring Beasts.*
 Blood-suckers.
 The Pit unsatiable.

Because they are in continual trouble, like the *raging Sea* that cannot rest, whose
Ma. 57. 20. *waters cast up mire and dirt.*

There is no peace to them.

1. Their passions are *concupiscible* and *irascible*.

If the first cannot obtain what it would, the other is troubled, and by these two the whole man is disquieted.

From whence are wars and contentions amongst you? Are they not hence, Even of your own *Concupiscences*, which fight
Jam. 4 1, 2 in your *Members*: For ye lust and have not.

2. No peace in their consciences.

Conscientia Improbiorum improbis ipsis adversatur; The Conscience of the wicked is even an *Adversary* to the *Wicked* himself.

An

An evil Conscience makes men fear shadows, where no fear is.

Mala Conscientia terret vel audacissimum; An evil Conscience is terrible even to the boldest and hardiest man.

The wicked flee where none pursueth.

Pro. 28. 14

The sound of fear is in his ears.

Job 15. 21.

Timor Divina dispensatione malos comitatur.

They have five thorns pricking them.

1. The enormity of their sin.
2. The offence done to others, crying like Abels Blood.
3. The infamy which followeth sin.
4. The offence to God.
5. The fear of punishment.

Tell me not (saith a Father) of a wicked S. Christ. man, which fareth deliciously, is apparelled costly, is wealthy in substance; but discover his Conscience, and there thou shalt find fears, tempests, and troubles, arraignment and executing himself, when none but God and his own Conscience know his own deeds.

Who hath resisted God, and hath peace?

Thou, O Lord, (saith another) hast so S. Aug. appointed, that the disordered Soul should be his own Tormentor.

What greater punishment (saith a third) S. Amb. than the wound of Conscience, which is more to be shunned than death or banishment?

A

S. Isidor.

A man may avoid all things (saith a fourth) but his own heart; from himself he cannot flee; wheresoever he goeth, the guilt of Conscience followeth.

His Conscience is ever in pain.

3. *No peace in this world.*

In regard of the terrour of Conscience, as is said.

Of the infamy they receive by it.

Of the fear of the pains deserved.

Of the loss of temporal blessings.

4 *They are without aid or comfort from God.*

Afflictions find them unarmed, unprovided to withstand them.

They have no footing to stay them, no hand to help them, nor no Pilot to guide them: But they are swallowed in the Sea of Tribulations.

So that while the Good rejoyce, they
mourn.

While they walk dry, these are drowned.

And while they praise God, these blaspheme.

By the same fire of tribulation, The Gold (the Just) is tried, and the Stubble (the Wicked) is consumed.

The Red Sea drowned the Egyptians, and saved the Israelites.

Lastly,

Lastly, The End of the Wicked is miserable.

Their miseries do but begin in this World.

And in their death they are Heirs to Serpents, Beasts and Worms. Eccl. 10. 11

They perish as if they had never been. 44. 9.

Horrible is the end of the wicked. Wild. 3. 16

Evil in loss of the world, their delight.

Worse in the Separation of Body and Soul.

Worst in the Judgment of both.

Evil in the pains of the Body, in the fears of the Mind, in the afflictions for loss of temporal things, in the afflictions for want of internal Grace, in the horror of the Grave, in the remembrance of sin committed, in the fear to render an account, in the terror in Conscience, in the terror for the sentence, in the grief for loss of time of repentance, and evil in the grief for ill-spending it.

When they look back, they consider a short life ill spent.

When forward, a long time to suffer for it.

They grieve for losing the joy of Eternity for mis-spending *that time* they had to get it, for changing such *unspeakable joys*, for such *transitory pleasures*.

Their

Their worm never dieth, but gnaweth and vexeth for ever.

S. Isidore.

Dost thou desire then never to be sad?

Live well: for a secure Conscience passeth over sorrow lightly; and a good life hath joy ever attending it.

To sum up all,

Consider the *Motives* which persuade us to his Service, in doing that which is good.

1. Whereby we have peace with God, *our Selves, our Consciences.*

2. The Comforts in the *Holy Ghost*, who assisteth the good with faith, to adhere to Gods Promises.

With Hope, to expect the Reward: Love to GOD, Obedience to his Precepts, Humility in their Actions, Patience in Tribulation.

3. Gods readiness to hear their Prayers.

4. Their comfortable end.

Then the facility, profit, and pleasure to do well.

By a love to Goodness, and hate to the World,

Because it is { *Transitory.*
Miserable.
Sinful.
Deceitful.

Et servite Domino in lætitia.

Draw near to him with a pure heart in assurance of Faith, our hearts being pure from an evil Conscience.

Pſ. 103.1.
Heb. 10.
22.

And consider the Reasons why we should detest sin. 2.

1. For Gods hate to the Wicked.
2. For Gods rejecting their Prayers.
3. The bondage of the ungodly.
4. Their troubles in the passions of the mind, their Consciences in this World, without comfort from God.
5. Their miserable end.

Et servite Domino in Timore.

Walk after God, and fear him.

That thou mayst go boldly to the Throne of Grace: Find Mercy: And receive help in time of need.

Pſal. 111.
Deu. 13.4.
Heb. 4.11,
16.

A General Exhortation to PRAYER.

OF all the parts of Gods Service, *Prayer* justly challengeth the first place : for inasmuch as the best of Gods children are subject to many infirmities, and even *the just man falleth seven times a day*, and that mans life (by reason of sin) is exposed to many dangers, troubles, and afflictions, it therefore behoveth us much, and concerneth us near, to seek out some remedy, as well to strengthen our selves from the assaults of our several Enemies, that (as much as flesh and blood will permit) we *fall not* ; as to raise us again when we are cast down and dejected, either by the sight of our sins, or the crosses and afflictions of this life. And in this distress, what course shall we think upon to relieve us, or what means shall we find to aid and succour us?

*As regard
of GOD's
Precepts.*

Certainly none other better than that which God himself of his goodness hath prescribed and commended unto us, and by his word hath commanded us to have recourse unto, whensoever we shall be thus afflicted, namely, *Prayer*. Call

Directions to pray.

45

Call upon me (saith he) in the day of trouble. *Ps. 50. 15.*

Come unto me (saith Christ) all ye that labour and are heavy laden. *Mat. 12. 18.*

Seek ye the Lord (saith the Prophet) Isa. 55. 6. and call upon him.

Is any afflicted, (saith he by the Apo- *Jam. 5. 13.* file) let him pray.

Be instant in prayer. *1 Thes. 5. 17.*

Continue in prayer. *Col. 4. 2.*

And the better to stir us to this duty, *His Pro-* God hath added to this Precept a Promise *mise.*

also, that we shall not lose our labours, or pray to him in vain, for no sooner shall

we ask, but he will give: no sooner call, *Mat. 7. 8*

but he will answer and deliver. Nay, *Joh. 16. 27*

more, for if God perceive but our inclination to pray to him, he will prevent

us and before the Petition is gone out of our mouths, before we call, he will an-

swer; and while we are speaking, he will bear. *Isa. 65. 24*

We may with confidence build up-

on it, that either he will give what we

ask, or that which shall be more profitable to us.

And as we have this Precept and Pro-

Example to provoke us to pray to him: So

have we the Example (not only of all the

Saints of God, but) of Christ Jesus him-

self: who (while he was conversant in

the flesh upon earth, though he were

wholly

Mat. 14. 23

26. 39.

Joh. 11. 47.

Mar. 1. 55,

wholly without spot or blemish, wholly innocent, immaculate, and needing nothing, yet) often and earnestly prayed, for our imitation.

The Necessity.

Among all the Evangelical Precepts or Counsels, there is not any one duty upon which our Saviour more earnestly beareth, or to which with more fervency he inviteth his Apostles or Disciples, than this of Prayer. The necessity whereof he enforceth (among other places of Scripture) by the Parable of the unjust Judge, and the poor importunate Widow.

And indeed, Mans nature ever since the fall of Adam, being become earthly, carnal, and wretched, it cannot keep Gods Law, which is spiritual. *Ego carnalis sum*, saith the Apostle.

Ro. 7. 14.

Again, as long as we live in this vale of misery, we being compassed with cares, tentations, and afflictions, have no other means to free our selves from them, than to beg at the gates of Gods mercy. (*Ego mendicus sum, & pauper. I am poor & needy saith the Psalmist*) either for grace, favours, and remission of sins, or the mortification of our affections, spiritual comfort, or lastly, for supply of temporal blessings.

Neither can any so well conceive the necessity of this duty, as they who (by the illumination of Gods Spirit) see the miserable

rable

able conditions they are brought into, by reason of sin. And what would become of *miserable Man*, if this help were wanting, but being carnal, be wholly transformed into flesh? The contrary effect whereto, Prayer worketh in us; for it elevateth us from earthly to heavenly thoughts, whereby the heat and affections of the flesh are cooled and quenched; Prayer being as the refreshing of the *lungs* to the heat of the heart, without which Man could not subsist.

But admit there were no necessity imposed on us to pray, yet the *dignity* and *honour* we receive by Prayer should incite us to it: for Prayer (as a Father well Epbr. saith) is a *familiar conference with God*. By it, we talk with him (as it were) *face to face*. By other of his graces (as in the Word and Sacraments) he vouchsafeth to speak to us, by this we have access and speak to him, for what we stand in need of. And what greater *dignity*, what greater *privilege* can be afforded to *poor sinful Creatures* (dust and ashes as we are) than familiarly to talk with so great and powerful a GOD, and to have daily so free and easie Admittance to his Presence, to manifest our Necessities to him, and to crave his Supply and succour? nay more, to become his *household*

servants, (the Church being called his House) a favour, which King David esteemed the fruition of, *one day*, more than a *thousand* elsewhere.

Benefit.

Then, if we consider the *Profit* which ariseth by the performance of this duty, we shall be the easilier perswaded to undertake it: for if nothing else quicken us, yet matter of benefit doth usually work with us. And assuredly, the benefit which ariseth by it, is, and ever hath been great; for by *Prayer* we do not only obtain of God all good things pertaining to the sustentation of this life, (as the necessities thereof) and the life to come, (as the gifts and graces of the holy Spirit) but we also prevent and remove by it, all the dangers and evils of both lives: as the losses and perils incident to this life, and the punishment due to our sins hereafter. *Prayer* enlighteneth, purgeth, and comforteth; maketh tribulations seem light, breeds fervency, begets confidence in Gods mercy, and overcometh all Tentations. Take it away, and take the *Sun* out of the world, for without it we wander in *darkness*. With what Medicines did the Saints heal incurable Diseases, cast out Devils, raise the Dead to Life, tame wild Beasts, quench the force of fire, nay change the course

course of the Elements, and Powers of Heaven, but by Prayer? What should I say more? By it we may do *all things*, without it nothing.

If you please, you may take a short view of the wonderful effects which have been wrought, and the benefits which have been obtained, and the punishments which have been averted in former times, when recourse was had to God by Prayer.

By it	{	<i>The Jews</i>	}	Overcame	{	<i>The Amalekites</i>	Exod. 17.
		<i>Samuel</i>				<i>The Philistims</i>	1 Sam. 7.
		<i>Judith</i>				<i>Holofernes</i>	Judith 13.
		<i>The Reubenites</i>				<i>The Agarens</i>	1 Chr. 5. 20.
		<i>Asa</i>				<i>The Ethiopians</i>	2 Chr. 14. 20.
		<i>Jehosaphat</i>				<i>The Ammonites</i>	2 King. 19. 15.
By it	{	<i>Ezechias.</i>	}		{	<i>Sennacherib.</i>	2 Chr. 33. 15.
		<i>Manasses was restored to his Kingdom.</i>					
		<i>Hanna became fruitful.</i>					1 Sam. 1. 9
By it	{	<i>Elias obtained fire from Heaven, as also rain and fair weather.</i>	}		{		1 King. 1. 8 James 5.
By it	{	<i>The rebellious Jews</i>	}	Escaped	{	<i>Punishment.</i>	Exod. 32.
		<i>The Ninivites</i>				<i>Destruction.</i>	Nu. 21. 7.
		<i>Ezechias</i>				<i>Death.</i>	Jonas 3.
		<i>The three Children</i>				<i>The fiery Furnace.</i>	2 King. 20. Dan. 3.

Dan. 6.	By it	Daniel.	Escaped	The Lions.
Jonas 2.		Jonas.		The Whale.
Mat. 8. 25.		The Disciples.		Drowning.
Acts 12.		Peter.		Bonds.
Acts 16.		Paul & Silas.		Imprisonment.
2 Sam. 24.	By it	David stayed the Pestilence.		
Luc. 12. 1		The Lepers were cleansed.		
Mat. 8.		The Centurions Servant was healed.		
Mat. 9. 20.		The blind received sight.		
Luc. 18.	The Womans Daughter		} Were delivered from the Devil.	
Mat. 15. 17.	The Mans Son			
Acts 28.	The Sick were made whole.			
1 Kings 18.	The Widow of Sarepta's Son		} Were revived.	
2 Kings 14.	The Shunamites Son			
Mat. 9.	The Rulers Daughter			
Acts 7.	Dorcas			
Luc. 18. 23.	By it	The Publican	} obtained	Remission of sins.
		The Thief		Paradise.
Acts 7.		S. Stephen		Heaven.

And lastly, That it is the surest remedy to the Godly in time of affliction, appeareth by our Saviours example, who (when he was in such straights that he said, *Undequaque tristis anima mea, usque ad mortem*, My soul is exceeding sorrowful, even unto death) went aside, and fell thrice on his face, and prayed, warning his sleepy Disciples to do the like.

Now

Directions to Pray.

51

Now seeing, that for these respects, *Directions*
 pray we must, in the next place we are *how to*
 to consider, *How Prayer is to be made*, that *Pray.*
 it turn not to sin.

First, *Prayer* must be made to *GOD*, and to none other. *1. To God only.*

1. Because God hath so commanded. *Deu. 9. 13.*
 For Prayer is a part of his Service and Worship, and his *Service and Glory he* *Mat. 4. 10.*
will impart to none else. Him only shalt *J. h. 19. 23.*
thou serve. And whatsoever you shall ask of *4. 21.*
my Father, not of Angels, Saint, or the like.

2. In regard of his Glory and Majesty, wherein he excelleth all others, and ought therefore above all, to be prayed unto. *Psal. 14. 8.*
56. 6.
99. 2.
104. 1.

3. In regard of his singular Knowledge, for he knoweth our necessities better than we our selves. *Lu. 11. 13.*
Isa. 40. 10.
12.
Psa. 66. 2.

4. In regard of his Power and Ability to help us. *Psa. 17. 6.*
18. 6.
103.

5. In regard of his willingness and readiness to relieve us. *Isa. 46. 4.*
1. Sam. 1.

6. In respect of the practice of all the Saints, and of Christ himself. *15.*
Psal. 25. 1.
73. 25.

Of *Hanna*, of *David*, of the *Saints*, of *Christ*. *5. 1.*
77. 1.

7. In regard of the *absurdity* in praying to those which cannot help themselves *Pf. 22. 4.*
Mat. 14. 23.

much less us. For to which of the Saints or Angels can be properly said, *Our Father which art in Heaven, or Hallowed be thy Name ? &c.* But to GOD alone is this service to be done: for he only saveth us, and *besides him is no Saviour.*

Isa. 43. 11.

45. 5.

In Christ.

And all this must be done in *Christ Jesus*, without whom, though *Moses and Samuel* should intercede, yet God would not pardon, but destroy: for as no work of Devotion can be acceptable to God without Him, so our sins are so odious, that except our Prayers be offered by the Mediation of *Christ Jesus*, they will never be accepted by God.

We have an high Priest, that is passed in-
Heb. 4. 14. *to the Heavens, Jesus the Son of God, &c.*

2. In Faith

Secondly, Our Prayers ought to be made in faith, for *whatsoever is not of faith, is sin*; and whosoever desireth to have good success in his Prayers, ought to believe, and not to pray waveringly. This Faith makes our Prayers acceptable: for (Prayer being the testimony of our Faith) how will our Faith appear, if we doubt in our Prayers? *Si fides deficit oratio perit.*

S. August.

Our Saviour said to the Petitioner for his deaf and dumb Son, *If thou*

Mar. 9. 23.

canst believe, all things are possible to him that believeth: And to his Disciples, All things

things whatsoever you shall ask in prayer believing, ye shall receive: Which Lesson St. James also teacheth, *If any man lack wisdom, let him ask of God, &c. But let him ask in Faith.* St. John saith, *This is the confidence we have in him, that if we ask any thing according to his will, he heareth us.* St. Paul also biddeth us, *Come with the same confidence, that we may obtain mercy.*

Jam. 2. 5, 6

1 Joh. 5. 14

Heb. 4. 16

Thirdly, Again, as *Faith* is the foundation of all Vertues required in Prayer, so *Hope*, certain and assured, is to be fixed and settled in us, (when we pray) that God will perform the Promises which he hath made, and that he will hear and grant those things which we shall desire, according to his will; for the Devil is apt to perswade us, that our Prayers are in vain, either because God regardeth them not, or that it is needless to pray to him, who knoweth before what we want, or that (whether we pray or not) all things shall come to pass as God hath decreed, and in these respects, that there is no profit in our Prayers. All which are but illusions, and clearly against the Rule of Truth, and Practice of the Saints: *In te speraverunt, saith David, Our Father hoped in thee, they trusted in thee, and thou didst deliver them.* The Reubenites cried

3. In Hope.

Psal. 22. 4.

to God in battel, and he was intreated of
 1Chr. 5. 2, them, because they put their trust in him.

Indeed as St. Bernard saith, a sinners Prayers are hindred *two ways*, either with too little, or too much light: He hath no light, which neither seeth not confesseth his sins; and he too much, which seeing them, despaireth of Gods mercy. Neither of these can be said to pray: how then? The sinner ought so to temper his light, that he may not only see and confess his sins, but pray that they may, and hope that they will be forgiven. For it is in Prayer, as in Repentance, *Nemo potest agere penitentiam, qui non speravit indulgentiam*: No man can truly repent, that hath no hope of pardon for that he repenteth of: And none can be said to pray well, who hopeth not of Gods favour, in that for which he petitioneth.

4. In Charity.
 Gal. 5. 22.

And that our Prayers may the better ascend, they are to put on the Wings of Charity, which is one of the fruits of the holy Spirit: for without this quality, our prayers will prove cold, heavy, and lumpish; and will return empty unto us. This Charity is two fold; first, towards God; secondly, towards our Neighbor.

1. Towards God, in keeping his Commandments; for our Saviour saith, He
 that

that keepeth my Commandments, is he that Joh. 14.
loveth me: and the Apostle saith, We re- 21, 23.
ceive of him, because we keep his Command- 1)oh. 3. 22
ments; that is, we love him so, that we
are loth to offend him.

2. Towards our Neighbour, which Cha-
rity is also manifested two ways.

1. In forgiving all injuries received
from him, or by his means, after our Sa-
viours Rule, *When you stand praying, for-* Mar. 11.
give, if you have ought against any; that 25.
your Father also, which is in heaven, may
forgive you your trespasses. And again, *If* 6. 14, 15.
you forgive men their trespasses, your bea-
venly Father will also forgive you: But if
you forgive not men their trespasses, nei-
ther will your Father forgive your tres-
passes.

2. Secondly, In praying for his wants,
and supplying them to our powers, ac-
cording to Saint James Direction, *Pray* Jam 5. 16.
for one another. And to Saint Pauls, *I*
exhort that first Prayers, &c. be made for 1 Tim. 1. 1.
all men. And to encourage us to relieve
them, our Saviour pronounceth a Bles-
sing to all that are charitable in that kind,
Blessed are the merciful, for they shall ob- Mat. 5. 7.
tain mercy.

So that by this we may plainly see,
that if we be uncharitable, our Prayers
will be barren and unfruitful.

Fifthly,

3. In Humility.

Fifthly, *Humility* must accompany these former Vertues. We must acknowledge our selves unworthy to receive any thing; we are not to arrogate any thing for any merit of our own, but confesse that we are nought but dust, pollution, and a Mass of Corruption; that we brought nothing into this World, nor have gathered any thing therein, but uncleanness. We must say with *Jacob*, *Minor sum Domine omnibus tuis beneficiis, I am not worthy of the least of all thy Mercies*: And with the Publican (whom our Saviour commended to us for a Pattern) deny our own unworthiness to deserve any favour. Which *Humility* of his (as appeareth by that story or parable) made his Prayer more acceptable to God, than the vaunting and boasting of the proud Pharisee. And *David* saith, *A broken and contrite heart, O God, thou wilt not despise*. And the Son of *Syrach*, *The prayer of the Humble pierceth the Clouds*. And lastly, the Virgin *Mary*, *He hath exalted the Humble and Meek*.

This *Humility* is likewise two-fold,

1. Of the Spirit.

2. Of the Body.

1. For by the first, we acknowledge the impurity of our Souls, and confesse our selves

selves wicked, miserable and wretched in our own eyes, and that our strength is not worth the boasting of; which kind or manner of prayer hath ever wrought effectually with God. The Prophet *Isaiah* witnesseth it, *To this man I look, even to him that is poor, and of a contrite spirit.* And the Psalmist testifieth how propense and propitious God is to such kind of Petitioners, *Iſa. 66. 2.*

The Lord is nigh to them that are of a contrite heart, and will save such as are of an humble spirit. *Pl. 34. 17.*

And the blessed Virgin acknowledgeth that she found the fruits of her Humility, *He hath regarded the lowliness of his Handmaiden.* *Luc. 1. 48.*

Secondly, We are to use an outward gesture, answerable to our inward Devotion: We must manifest our Humility, by a reverend posture of the Body too. GOD is as well Creator of the Body (which is the Souls Temple) as of the Soul; and therefore expecteth to be Honoured by both. And as it is not to be denied, that the inward Affections are to be regarded in the prime place, yet it will not be unnecessary to observe with what postures the holy men in sacred Story poured out their Petitions. *Abraham* (speaking to God) *fell on his face and bowed*

1 Kings 8. *bowed to the ground.* Solomon at the Dedication of the Temple, stood before the Lord, and spread forth his hands to heaven.
 22.
 Lu. 18. 13. The Publican stood and smote his breast. Mo-
 Ex. 17. 11. ses held up his hands to Heaven. Daniel,
 Dan. 6. 10. Stephen, Peter and Paul kneeled. David
 Act. 7. 60. kneeled, and lifted up his eyes, Lastly,
 9. 40. our Saviour Christ (every one of whose
 Psal. 95. 6. actions ought to be a Rule to us) some-
 Mat. 26. times fell on his Face, sometimes kneeled,
 39. and sometimes lifted up his Eyes, when
 Lu. 22. 41. he prayed.
 Joh. 11. 41

Not that Gods Worship is absolutely or universally tied to these outward Ceremonies, but that they serve to stir up the inward intentions and affections; for while we kneel, and lift up our eyes and hands to Heaven, we shew our humility, and declare our ardent desire and confidence, that all our aid and help we expect from God, and none else. Therefore, the acts of humiliation, of casting dust on their heads, putting on sackcloth, rending of Garments, mentioned in holy Writ, are there set down to no other purpose, but to make their humility that used them appear, and to be a pattern for us in after times. Neither is it without reason that Man (being a creature consisting of Body and Soul) should serve his Creator with both, which makes us a perfect Holocaust or Sacrifice.

And

And as we have yielded our members Ro. 6. 19. servants to uncleanness, and to iniquity unto iniquity: so we should yield our members servants to righteousness, unto holiness.

And to this reverend gesture of the body must be added the *uncovering of the head*. Our heads must be bare, and we 1 Cor. 11. must not pray so familiarly, as if we were 4. speaking to our Equals: for the higher and more eminent the Person is whom we petition, the more reverend and submissive ought our behaviour to be to him in our Petitions.

In the next place we must resolve *in perseverance* with our selves, not to be impatient of delays, (as we call them) if God seem not to hear us presently. But we must pray with perseverance. Our Saviour himself, (immediately after he had prescribed to his Disciples that absolute form of prayer) taught them also (and us in them) the effects of this vertue, by the example of the *Friend which came in the night to borrow Loaves*. Luc. 11. 8. And shortly after by that of the *Importunate Widow*. Which 18. effects also *David* and the *Woman of Canaan* felt: Wherefore not without good reason did Saint Paul so often counsel this assiduity and fervency in prayer. Ps. 40. 1. Mt. 15. 28 Col. 4. 2. 1 Thes. 4. 17.

And

And though we make our *Conclusions* by *Events*, (which we usually take notice only by) that God is not moved by our *Prayers*, nor we *bettered* by them, we must resolve, that the fault is ours, and not Gods, for either we ask *things* not to be prayed for.

Or coldly, not intending what we desire.

Or not with due *reverence* and *patience*.

Or else GOD yieldeth not, either to inflame our *zeal*.

Or to set an edge on our *desires*.

Or to humble us.

Or to prove us by *adversity*, as well as by *prosperity*.

Or to try whether we serve him for our own ends, or his glory.

Or else the time is not come which he knoweth meetest to grant what we pray for.

Elias being persecuted by *Jezabel*, prayed that God would take away his life, which God granted not presently, yet afterward took him into Heaven.

1 King. 19

4.

2 Reg. 2.

11.

S. Bern.

Deus multos non jam exaudiat ad voluntatem, sed paulo post ad salutem; God bears not many men presently according to their desire, but after a while he gives ear to them to their good and salvation.

Therefore

Therefore we must not give over at the first, second, or third time. For no doubt, but he which said, *Ask and ye shall have*, will also give what he promised, when he thinketh expedient that we should receive it. Luc. 11. 9.

O tarry thou the Lords leisure, saith David. Pl. 27. 14. And let not us prescribe to God either time, place, or manner, but in all modesty, humility, patience, and perseverance, attend his good pleasure.

Three other *Qualities* there are, which seem to depend upon this last Vertue of *Perseverance*; for as the difficulty to pray aright, ariseth of three causes: Fervency.
Diligence.
Attention.

1. The corruption of our nature depraved by sin.

2. Evil custom or habit, in suffering our hearts to wander when we are at our Devotions.

3. The malice of Satan, who (out of his inveterate hate to mankind) intangles our thoughts with other matters, when we should intend this Act.

The remedies therefore fit to oppose these, are,

1. A fervent desire to the action; for what we zealously affect, we soonest compass.

2. That we be diligent and courageous to overcome all difficulties; for as all Creatures

tures have a *concupiscible* nature, to obtain things necessary to preservation, so have they an *irascible*, to resist all obstacles which may be to their detriment. It must not be with us, as with the Sluggard, *Vult & non vult*, have a desire to Prov. 13.9 it, for the Excellency, but give it over for the difficulty.

3. That we be attentive to what we are doing, and keep our hearts from vain and wandring cogitations, *Omni custodia serva cor tuum, quia ex ipso vita procedit*; 4. 23. *Keep thy heart with all diligence, for thereout cometh life*; for as our heart is, so will all the actions be which proceed from it.

For it is not a chill and cold perseverance or expectation, that will serve our turns to prevail with God, but a fervent spirit to pursue the same. For God heareth not (at least regardeth not) as not loud crying, long babling, or many tautologies, or repetitions, so neither cold, faint, and drowzie Prayers, (not intending or minding what we pray for) which proceed only from the lips: but it is the affection and zealous desire of the Devout, mixed with sighs, tears, and groans, not to be uttered, which move and prevail with him. Ro. 8. 26. For God (being a Spirit) looketh to be worshipped in spirit.

To

To which purpose it is, that our Saviour Christ adviseth us, *when we pray to enter into our Closets, and to shut the Door*; Mat. 6. 6. intimating to us thereby, that we (being alone and private) should cast away all publick, wandering, and worldly Thoughts, which trouble our Devotions, and hinder us from lifting up our hearts unto God, and wholly, fervently, and considerately, bend our Thoughts and desires unto him. And these retired Soliloquies, and private Meditations and Conferences between God and our Souls, and between our Selves and our Souls, have ever been much approved by the Ancients. *Our Prayers* (saith an Ancient Ephr. Syr. Father) *ought to be in such a manner as Hannas was. She wept and prayed, and her Lips only were perceived to move. Let every one bear this, and imitate it; especially they, who with extreme babling, without all modesty, yet with loudness of Voice, make their Prayers. Let us therefore pray with sighs and groans: But withal taking heed (as much as we can, with Gods assistance, and our own endeavours) that in the time of our Prayers no extravagant thought steal upon us, lest happily we have one thing in our hearts, and another in our tongues.*

And

And to this purpose also speaketh St. Basil serm. Basil, *All our prayers ought to be made, not in syllables, but in the hearty affection of the soul.* For how do, or can we think, that God will give us that for which we Pray, when by our behaviour and gesture, our faint and weak sollicitation, we seem to him, that either we do not want what we pray for, or, that he will upon every slight and cold motion, be perswaded to give us what we desire? Or how can we expect to be heard of God, when we our selves (not being serious in our Devotions, but diverted with other phantasies) hear not, nor know what we do petition for? The wise man therefore, gives us good and wholesome Eccl. 18. Counsel in this matter, *Before thou prayest, prepare thy self, and be not as one that tempteth the Lord.*

23.

Our prayers therefore must not proceed from the lips only; for no man can assure himself that God heareth his prayers, who is so careless, and his thoughts so wandering, that he knoweth not himself what he prayeth for.

Of

Of the Time and Place for PRAYER.

TAKE a little taste of the Time *when*, *The Time*.
and the Place *where* our Prayers are
to be offered up to GOD.

For the time in general, the Places be-
fore-named do and may direct us. *Pray*
without ceasing, Continue in Prayer, and
Pray always. More particularly, *Twice a*
day (that is, Morning and Evening) *the*
Sacrifices were to be made. David prayed
thrice, In the Evening, Morning, and at
Noon-day: And seven times in a day. Da-
niel prayed *thrice. In the morning before day*
** Christ prayed. David prayed * early. * The*
*Apostles at the third hour of the day. * At*
*the sixth hour. The * ninth hour. And Da-*
*vid at * midnight.*

For the Place: *In all * places, saith God.*
*Every where, saith * St. Paul.* Christ pray-
ed in *the desert, on a * mountain, in the*
*garden. Isaac * in the field. * Peter pray-*
*ed on the House-top, or Tarris. * In the*
Congregation, saith David. To the Temple
*went * St. Peter, St. John, and * St. Paul.*
And Christ bids us when we would be
private in prayer, and not be molested, *to*
*go to our * Closets.* So that it appeareth,
that there is no Time nor Place unseason-
able,

1 Thes. 5.

17.

Col. 4. 3.

Eph. 6. 18.

Lu. 11. 18.

Num. 28. 3.

Pl. 55. 18.

119. 164.

Dan. 6. 10.

a Mar. 1. 35

b Pl. 63. 1.

c Acl. 2. 15

d 10. 9.

e 3. 1.

f Pl. 119.

62.

The Place

g Ex. 20.

24.

h 1 Tim. 2. 8

i Mat. 1. 35

k Mar. 14.

23.

l Mat. 26.

36.

m Gen. 24.

63.

n Acl. 10.

o Pl. 111. 1

p Acl. 3. 1.

q 12. 19.

r Mat. 6. 6.

nable to offer up our Prayers unto God, as occasion shall be offered, though the chief place for private Prayer is our *Closet*, and for publick the *Temple*, where one may stir up another by example, and where we ought to make *Publick Confession* of our *Faith*, and give *Publick Thanks* for GOD's *Benefits*.

How to Pray aright.

To Pray
aright.

But it may come to pass (though we be prepared and fitted with all the former circumstances) that we may pray, and not be heard, (if in the last place) we do not carefully consider to pray for those things, which are fit and requisite for God to give, and for us to receive. For as St. *James* saith, *Many times we ask* Jam. 4. 3. *and receive not, because we ask amiss*. For our better instruction therefore, we are to consider, that there be two sorts of Blessings to be required of God: first, Spiritual; secondly, Temporal.

Spiritual
Blessings.

1. The first part pertains to Gods own honour, and the good of our own Souls; as *Faith*, *Hope*, *Charity*, *Thankful Hearts*, *Remission of Sins*, and other of the same kind, which are meerly spiritual and heavenly. And these Blessings we may,

(without

(without doubt) safely and confidently beg at Gods hands, and he will not deny them.

2. The second are *temporal* and indif- *Temporal*
ferent ; as , *Riches , Honour , Health ,*
Peace , Seasonable Times , Children , and the
like. And these are not to be prayed for,
but (according to Christs Pattern of *Mat. 6. 10.*
Prayer) with *Thy Will be done ;* or (ac-
cording to Christs practice) with a *Not as* 26. 39.
I will , but as thou wilt ; or with the *Liber* 8. 2.
in the Gospel, *Lord if thou wilt , thou canst*
make me clean.

St. Bernard disposeth these into three *S. Bern.*
heads : two, for Blessings of this Life, *serm. 5. in*
for the Body and Soul ; and the third for *quadrag.*
the Life to come ; and in praying for these,
he giveth three Cautions, with his Rea-
sons : First, That our Prayer for Tem-
poral Blessings, which the Body wanteth,
be restrained to things needful ; because
many times we pray for things superflu-
ous, to satisfie our pleasures. Secondly,
That our Petition for the Graces of the
Soul, be free from impurity ; because
we oftentimes desire to have them for
ostentation. Thirdly, That our request
for the Blessing of Eternal Life, be in all
Humility ; because many require it at
Gods hands, as presuming upon their
own Merits.

D

Our

Our Prayers being thus qualified, being preferred only to GOD, in Faith, Hope, Charity, with GOD and our Neighbour, Humility of Body and Soul, Perseverance, Fervency of Spirit, our Souls and Bodies attending to what we pray for, and in due time and place, praying aright, both for Temporal and Spiritual Blessings, we shall (no doubt) by the mercy of GOD, through the Mediation, Intercession, and Merits of *Jesus Christ*, obtain (in his good time) all things which shall be needful and expedient for us.

Prayer divided into parts.

Devotions and Prayers, are either private or publick.

I. Private Prayers are, whereby every particular man prayeth to God for those things which he wanteth. In which kind of Devotion we ought at all times to exercise our selves, because at all times we stand in need of Gods particular assistance: and therefore we are tied or limited herein, neither to Time nor Place; for whether it be in the night, or morning, mid-day, or evening, at home or abroad, in the City or Country,

try, in our Beds, or at our Work, if we call upon him faithfully, he will hear us.

2. Publick Prayers are, whereby the whole *Congregation* meet in a Place, dedicated to G O D's Honour, as well to praise his Name, as to pray for those things which shall be needful. For although Christians ought to pray privately, yet ought they not in the mean time to neglect the Publick Worship and Service of G O D in the Church. For from the begining it was held and observed as a Duty required; and therefore, before the Erection and Dedication of Temples and Churches, the Patriarchs and holy Men erected Altars in certain places, where at set times of the day, they might offer Sacrifices and Publick Prayer to G O D. Ex. 29. 39.
In the second of *Joel*, you shall find Joel, 2. a set and prescribed Form of Prayer for the Minister to use, together with the place, and the Congregation that were to assist.

In the New Testament also, our Saviour Christ himself, (to encourage Mat. 18. 20 this Holy Duty of Publick Prayer) hath promised his Presence amongst those that shall be assembled and gathered together after this manner.

D 2

There:

Therefore whosoever shall neglect their *Publick Assemblies*, sheweth and discovereth thereby, how little he regardeth Christs company or presence.

These *Prayers* are also distinguished into these Parts

- I. *INVOCATION.*
- II. *CONFESSION.*
- III. *THANKSGIVING.*

1.

Invocation consisteth of

1. *Petitions* for the good of our own

{*Souls*
Bodies} in {*Spiritual*
Temporal} things.

2. *Intercessions* either in praying for the Good of others, or against Evil of others.

3. *Deprecations* against Evil,
Spiritual,
Temporal.

2.

Confession is Three-fold.

1. Of our Faith.
2. Of the Glory of God.
3. Of our own sins.

3.

Thanksgiving is either,

1. For deliverance from evil.
2. For Benefits received.

To

Directions to Pray.

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To these may be added *Imprecation* :

Either

- | | |
|---|---|
| 1. Against the Enemies
of God. | } <i>incorrigible and
irreconcilable.</i> |
| 2. Against the Enemies
of our Souls. | |

So that these Rules be observed :

1. That it be not used for private hate or revenge.
2. That we rejoice not in any mans destruction.
3. That we aim at their correction.

The Use of the LORD'S PRAYER.

BEcause that our Saviour Christ hath taught us how to pray, and hath put the very words (as it were) into our mouths, which we should use in praying, I think it necessary to begin with the same, which he hath left unto us.

1. In respect of the *Excellency* of the *Author* of it, who was no less than **G O D.**

2. In respect of the *Perfection* of the *Work* it self; (the *Prayer*) for it comprehendeth in it *Petitions* for all things which we stand in need of.

3. In respect of the *Efficacy* of this *Prayer* in *working*; for it cannot chuse but prevail and work much with God; for none knew the mind and disposition of God better than he which composed it, which was God.

And let it not lose any part of the due praise which belongeth to it, in regard of the compendiousness or shortness of it; for it deserveth the more honour, because though it be short, yet it is also copious and plentiful in matter, and therefore the more absolute and perfect.

It is not therefore without cause, that the Ancients have given so many excellent Attributes to it. As,

The Abridgment of the Gospel and our Faith.

The Interpretation of our Desires and Hopes.

*The very Bond of Charity. And,
An inexhaustible Treasury.*

Yet let not any man think, that our Saviour prescribed us this Prayer, as that we should use no other, but be tied to the very words contained in it: but this we must conceive, that he made it to bridle our desires; that though we make our Petitions, and frame them according to our several necessities; yet to keep us in compass, that we exceed not the li-
mit,

mits, nor vary from the *extent* and *bounds* of this P R A Y E R.

The Use of it is two-fold.

1. That we might be instructed by it, what is necessary in general to require of God, and not without need, seeing we (being naturally blind in spiritual things) know not what is fit to ask; and many times we crave those things (as *Zebedees Children* did) which are unworthy both of God and our selves, and might prove hurtful also to us, if they should be granted. And therefore (under certain general Heads) he hath bounded the desires of the Flesh, and taught us after what Manner and Rule we should square all our Petitions. For whatsoever we shall desire against the Directions therein contained, disagreeeth from the will of God, and therefore is neither good, holy, nor profitable.

2. That we may be able thereby to conceive, frame, and make all our Prayers according to our several Necessities, and after that Petition which fitteth us, as our Occasions shall alter.

THE
LORD'S PRAYER
ANALYSED.

Our Father

A Father, not a Lord.
One being a name of love,
The other of dignity.
A Father, not a Judge.
One being a name of Goodness, comfortable.

Rom. 9. 19.
Father.

O Nomen, sub quo nemini desperandum!
The other of Power, terrible
Who is able to resist his Power?
It is too proud a salutation, for how
mean are we?

Ge. 18. 27

By nature, dust and ashes.
By sin, Bondslaves to Satan.
So much are we below him.
Who then durst be so bold as to call
thee Father, but that Christ did command it?

Psa. 57. 5.

For exceeding great is thy Majesty.
And exceeding great is our Poverty.
He is exalted above the Heavens, and his
glory is above all the Earth.

1134

He humbled himself when he beholdeth
the things in heaven.

And

The Lords Prayer Analyſed. 75

And we are but worms, and leaves driven to and fro with the wind. Job 23. 2.

A wind that paſſeth away, and cometh not again. Pſa. 78. 40.

Yet we are bold to call thee Father, for we come not of our ſelves, thy Son Chriſt hath taught us the form. Take notice of the words, they are thy Sons.

1. Father of all Creatures. Father.

In their { Creation
Preservation.
Governing.

2. Of Mankind, which he formed after his own Image. Ge. 1. 26. 9. 6.

Other Creatures are but as a ſhadow to Man, for he endued him with underſtanding.

And the Creatures not ſo.

To him he gave Precepts to order his Life.

To the Creatures only by blind inſtinct.

He was created in the condition of a Son.

The reſt but, as Bondſlaves.

3. Of Chriſtians, more eſpecially by Grace, Regeneration, and Adoption by Jeſus Chriſt, his Son. Eph. 1. Jam. 1. 18. 1 Pet. 3. 23

A Father, but what Father?

Father;

There is no Father like unto thee.

When my Father and Mother forſake me, then the Lord taketh me up. Pſ. 27. 12

OUR LORDS PRAYER

IIa. 63. 16. Thou art our Father, though Abraham be ignorant of us.

49. 15. Can a Woman forget the fruit of her Womb? &c. yea they may forget, yet will I not forget thee.

A most indulgent Father, to whom the
Lu. 15. 18. Prodigal Son arose and went. Whom the
Mat. 18. 26. insolvent Servant besought.

Though thou be a displeased Father, yet
a Father thou art. Though I be a wastful
and disobedient Son, yet a Son I am.

Though I have lost the ingenuity of a
Son, yet thou hast not lost the compassion
and love of a Father.

Father.

A Father of Mercies.

Whom we find so to be.

2 Cor. 1. 3.

By his inciting us to good.

Confirming us in it.

Pardoning our sins.

Delivering us from tentations.

Reclaiming us from sin.

Crowning us with Blessings.

1. If then thou be our Father, we are
thy Sons.

3 Joh. 3. 1.

How great, what manner of Love hast
thou bestowed upon us, that we should be
called the sons of God!

2. If thou be our Father, and we the
sons of God, how great is the honour, that
we are as it were Gods!

3. If

The Lords Prayer

feeling of the Necessities of our Neighbours, and sympathize with them in their misery. This is *Charity*.

Let every one of us therefore be as willing and careful to pray for others, as well and as heartily as for himself; considering that in so doing, he prayeth for him, whom *Charity* hath made as himself.

1 Pet. 2.24

Christ bare us and all our sins in his body.
Let us do the like one to another in word and deed.

For our selves, necessity compelleth us to pray, *My Father*. For our Brethren, *Charity* inviteth us to pray, *Our Father*.

In these two words, *Our* and *Father*, the *Law* and *Propheets* are comprehended.

In *Father* the Love of God.

In *Our*, the Love of our Neighbour.

And in these two words, the sum of the Gospel is contained.

In { *Father* } our { *Faith*.
 { *Our* } { *Charity*.

Which art
in heaven.

In these words we have a *Rule* and *Direction* to whom to frame our Prayers.

Unto Thee shall all Flesh come.

Whom have I in heaven, but thee? saith King David.

He is only able to hear, and to grant our desires.
It

It is true, we have *earthly Fathers* ; but these leave and forsake us : Their *hands* are *shortened*, we call not to *them*, but to thee, *which art in Heaven*.

Heaven is thy Throne.

Isa. 66. 2.

The Heavens declare thy Glory.

Mat. 9. 34.

Not that *thou* art included in the *Heavens* only ; for (as *Solomon* said) *The heaven of heavens cannot contain thee* ; but as if that were thy *Royal Palace*, where the *Eldē* shall enjoy thy *Blessed* presence.

Psal. 19. 1.

1 Reg. 8. 27.

Thou art { *Every where by thy presence.*
In Heaven by thy Excellence.

Jer. 23. 23.

Isa. 66. 1.

Thou art in *Earth* also.

But they which come to thee, must be lifted up higher.

I have lifted up mine eyes.

Pl. 121. 2.

Ultra montes expectare.

Sursum Corda.

A Word of Hope.

For if thou be our *Father* and *Lord*, *In Heaven* and *King of Heaven*, then our *Hope* is, that our *Inheritance* is there also ; that thou wilt not deny us an *Inheritance*, that hast vouchsafed us the *title of Sons*.

Let us therefore take the *wings of the Eagle*, and be lifted up in our *Meditations* to *Heaven*, being made *Heirs* thereof.

Let us look up to *Heaven*, while we are upon *Earth*.

Unto thee, O Lord, do I lift up my Soul *Psa. 2. 514.*

*Pfal. 121. 1. I will lift up mine eyes to the hills whence
 123. 1. cometh my help
 131. 1. Out of the deep have I called to thee, O
 Lord.*

A word of Power.

In Heaven. For thou art in that Place, from whence
 at all times thou canst send us,

Help in danger.

Good things in need.

Plagues for our offences.

And though thou art a Father by thy
 Love, yet art thou in Heaven by thy
 Majesty and Power.

Let us not therefore presume upon too
 much familiarity with him, as with a
 Father, but let this word (*in Heaven*) keep
 us in a submissive reverence: for though
 Father and Son be of a near relation, yet
 a Son of the Earth, and a Father in Hea-
 ven are of great distance.

And let us be respective of his awful
 Majesty, and make our Petitions to him
 in fear & trembling; in all Humility and
 Reverence: And let us not be rash with

*Ecc. 5. 2. our mouths, nor our hearts hasty to utter any
 thing before him: for GOD is in Heaven,*

*Isa. 66. 2. and we (poor Creatures) upon Earth,
 which is but his Footstool.*

Hallowed This Petition justly challengeth the first
to thy name place :

Ps.

For, being thus intruded and dignified with the honour of Sons, we ought primarily to consider our duties, what we should render back.

And what should a Son desire more than the *honour* of his *Father*?

By this word we understand all the *Attributes* by which God hath manifested himself, as his *Majesty, Justice, Power, Truth, Mercy, Goodness, &c.* Name.

Blessed be thou, our Lord, who hast given this power to men.

To { *Hallow*
Magnifie
Glorify } Thy Name.

Which in it self is holy.

Which all thy works in general do sanctifie. Psa. 103. 2.
104. 31.
145. 10.

Which all the unreasonable *Creatures* do *hallow* and praise in their kinds. Isa. 43. 9.
Pl. 97. 5, 6.

Which all reasonable *Creatures*, as *Angels* and *Men* do glorify.

The *Angels* and *hosts* of *heaven*. Isa. 6. 2, 3.

Men that are in *heaven* already (though Pl. 103. 20
21.

In *earth*) by their works. Mat. 5. 16.

In the *Congregations*. Pl. 149. 1.

In *Afflictions*. Job, 1. 20.

Let us therefore glorify it also; and that not carelessly or sleightly but zealously and holily, in *Thought, word, and Professi-*

on;

on ; For the whole scope of our Actions ought to tend to the Glory of G O D only.

And, *Lord* let thy Name, be sanctified by others, besides us : Dilate this power of sanctifying thy Name, communicate it more and more to the Gentiles : make thy Gospel to spread to the ends of the Earth : From the rising of the Sun to the going down of the same, let thy Name be great among the Gentiles.

Thine. Not unto us, Lord, not unto us, but to thy Name give the glory.

Thou art worthy, O Lord, (and thou alone) to receive honour and glory.

And his Name ought to be sanctified by us above all things: for all other things are for us, and we for his glory only. Not that God shall get any thing thereby, or that he hath need of our sanctifying: but in regard of the benefit which will accrew to us by it : for this honour will be an honour to him that giveth it.

And this praise and glory only is profitable to the glorifier : it is not so any where, or in any thing else. He that glorifies God, him will God glorifie.

Him that honours me, I will honour, saith God.

Let thy Name therefore, O Lord, be hallowed.

And

And thine only.

Let it be hollowed

<i>Inwardly,</i>	<i>Outwardly,</i>
<i>By Word,</i>	<i>By Profession,</i>
<i>By us,</i>	<i>By all others.</i>

Let us not only salute thee in word,
but imitate thee in deed, that we may be
fit to glorifie thee, and be worthy to be
called thy Sons.

Give us { *A filial Affection.*
 The Spirit of Adoption. Rom. 8.15
 The Grace of Contrition.

That we may say from our hearts, each
one of us, *Father, I have sinned, I am no* Luc. 15.18
more worthy to be called thy Son. And,

This humble confession is one of the
ways to honour God.

My Son, (said Joshua to Achan) give Jos. 7.19
glory to the Lord God of Israel, and make
confession unto him.

And let us also do it by *refraining* our
tongue from irreverent speeches, and *lead-*
ing our lives carefully, by the Rule of
God's Laws.

So shall we truly hallow his Name, so
shall we truly glorifie him, and say,

O Lord our God, how excellent is thy Psal. 8. 9.
Name in all the World.

We praise thee, we bless thee, we worship
thee, we glorifie thy holy Name,

For thou only art holy, Holy, Holy, Holy, Rev. 4.8.
Lord God of Hosts. Qua-

Thy King- dom come- *Quærite primum Regnum Cælorum.* Seek ye first the kingdom of Heaven.

G O D S Name is more precious & dear to him than his Kingdom. But after his Name his Kingdom.

In Name, He is alone without us, Sole and Singular.

In his Kingdom, He communicates himself, and what is his, with us.

In his will, we dedicate our selves wholly to him.

And therefore in respect of Gods bounty to us, this is the chief Petition of our good and happiness For,

In it we pray, First, for the coming of Gods Kingdom. That G O D may only rule over us.

Secondly, for the destruction and eversion of the Kingdom of Satan. That he may have no more dominion over us.

The Kingdom of G O D is three-fold. First, of Glory. Secondly, of Grace. Thirdly of Power.

I Of Glory (hereafter) which indeed should be the scope of our desires : for we ought so to live here, that we may desire (without fear) the coming of this Kingdom.

So to be affected at our death, that we may joyfully, and without fear say,
Lord

Lord, now lettest thou thy Servant depart in peace. Lu. 2. 29.

So to be affected in our life, that we may often say and pray, *When shall I appear before the Lord?*

I desire to be dissolved, and to be with Christ. Phil. 1. 23.

Come Lord Jesus, come quickly.

Rev. 22.
20

2. Of Grace, in this life in us. That we be not of their minds who said, *We will not have this man to reign over us.* Lu. 19. 14.

But subject us, O Lord, to this Kingdom, that easie yoke of thine, that in all things we may be obedient to thee.

Govern us, and reign in us, that Satan or Sin regin not in our Members. If thou be pleased so to rule in us here, we shall regin with thee hereafter.

Cast Satan under our feet.

3. Of Power, for there are many Rulers in this world, which oppose thy Kingdom. Arise, O Lord, and take the Rule into thine own hands. Reign thou therefore only over us. Govern us *within* and *without*. For as we are vexed inwardly by *our selves*, with civil war, and domestick tyranny, so without also by others.

And that it may come in us, let it come into our Rulers. Make them like to Thee in their Government. Let them rule to Thee, not to Themselves. Let thy Kingdom

Let thy
Kingdom
come.

dom

The Lords Prayer

dom come within them, for in thy Kingdom only are proper and fit Laws and conditions to rule by.

And because, when this Earthly Government is at the best, it is laborious and unperfect, hasten thy Kingdom of Glory, we beleech thee, wherein will be no cause of complaint, but all things will be absolute and perfect. For which

Rom. 8.18 *all the Creatures, together with us, earnestly wait, even with groans.*

For all the *wishes* and *desires* of the Old Testament were pitched upon the first coming of Christ, and all the New upon the
 Ha. 64. 1. *second*, looking for that *blessed Hope*, and
 Luc. 10. 24 *glorious appearing* of the Great G O D, and
 2. 19. *our Saviour Jesus Christ.*
 2 Tit. 13.
 2 Tim. 4.
 18.

Rev. 22. 20. *Let it come to us, but not upon us.*

Come. Certainly *come* it will, will we nill we,
 Let it *come* to us, not *against*.

Let us feel the happiness of it, (O Father) in *coming*, not the violence of it, in *rushing* upon us. In the mean time, let it come to us here, though not in the full fruition, yet in the certain hope and expectation.

Pla. 35. 3. *Say unto your Souls, I am your Salvation.*

It is not, *Let us do thy Will,*

Nor, *Do thou thy Will;*

But, *Thy Will be done.*

Thy

Thy *absolute* and *eternal Will*, which none can oppose.

Which will take effect though all the world resist.

Which will be done, because thou wilt have it done.

Who hath resisted his Will ?

Rom. 9. 19.

It is hard for thee to kick against the pricks.

Act 9. 5.

Thy *revealed Will*, holy and saving, which perswadeth us to be humble in Conversation, firm in Faith, just and charitable in Works, true in words, to love thee with all our hearts, as a loving Father ; to fear thee as a revenging God : to prefer nothing before Christ (who preferred us before all things) and the like.

This we may *contradict*.

Let that be done as much as may be.
Let both be done.

Let us shew our obedience to thee Ps. 133. 20 here, as the Angels do in Heaven.

All other Creatures obey thy will. The Sea passeth not its bounds. The Earth alters not its station. And all things else are obedient to thy will, only Man is disobedient to it.

Thy *Will*, and *all thy Will*, without *Thy Will* contradiction.

Thy *Will*, and *all thy Will* without exception.
Thy

The Lords Prayer

Act. 21. 14. *Thy Will, and not our Will. The Lords*
 Ja. 4. 15. *will be done. If the Lord will.*

*Thy will be done in all things, as well
 pleasing as displeasing to us.*

*Let not us argue or dispute what is pro-
 fitable, what unprofitable, what pleasant,
 what hard to flesh and blood: but what
 thou wilt, let it be done.*

*Let our blind and perverse will, be led
 by thy most holy will.*

*Graft thy will by thy Spirit into ours,
 as into barren stocks. If our wills be refra-
 ctory to thine, root out, dissipate ours,
 and establish thine; let thy will over-
 master ours, conform our wills to thi ne.
 Turn our Nil into thy Will.*

*In Earth -
 as in Hea-
 ven.*

*In Earth as in Heaven,
 Hallowed be thy Name.*

*In Earth as in Heaven,
 Thy Kingdom come.*

*In Earth as in Heaven,
 Thy will be done.*

*Let Heaven be the Pattern and Rule to
 Earth in all things.*

*Let us begin to be on Earth, as we
 would be in Heaven hereafter.*

*As in
 Heaven.*

1. As by thy blessed Angels.

*O that we may do thy Will, and
 no less thy will now, than they that
 hope to be like them hereafter.*

2. As

2. As thy *Saints*.

Who are heavenly, even heaven upon earth.

3. As the *inward man*.

The *Spirit*, which is from *Heaven*.

That profiteth itself delighted in doing thy will. That complaineth that it is hindered from doing it.

Oh that the old *Adam* made of the Earth had been so ready to do it.

In *Earth*, in *all the Earth*: but especially in this part of the Earth where we live we are *Earth*, and of the *Earth*. Let thy will be done in us.

As in *Heaven*; not as much, or as well: Not with equal proportion, but likeness: Not in as great measure, but with like affection, willingly, readily, faithfully.

Let us imitate, though we cannot equal.

We beg thy grace to do thy will, as thy *Angels* and *Saints* do it. But because many things hinder us, we say with *St. Augustine*, Give us power and ability to do thy commands, and then command us what thou pleasest.

And if our condition in this life will not admit so much, yet Lord accept our desires, which cry to thee Thy will be done. And if our desires be imperfect also, yet

yet hear our cry in the *Prophet's* words,
*Pfal. 119. Our Souls have longed to desire thy Law
 and Commandments always.*

Here we may consider.

*Give us
 this day
 our daily
 bread.*

1. The excellent Order and Method of this Prayer: for what ought a Son before all things, and with more fervencie to desire, than the Honour of his Father, the Prosperity of his Kingdom, and Obedience to his Will?

2. And in the next place, what is more proper to Children, than to ask Bread of their Father, or what more necessary for them?

And in this *Petition* we are

1 To depend wholly upon his Providence.

2 To acknowledge him the giver of it only.

3 Lastly, we are patiently to expect it from him.

In it we consider also,

1 *What he is to give. Bread.*

2 *What manner of Bread.*

Our Bread.

Daily Bread.

3 *To whom he is to give it.*

To us.

4 *When to give it.*

To day.

There

There is in us a double Nature or substance, which requires two sorts of Bread.

1. The Soul hath her viands to be provided. The Bread of Angels, The Bread of Heaven, the Word, the Bread of life, Christ Jesus in the flesh. Esa. 55. 2.
Jer. 15. 16.
Ps. 65. 4.
Heb. 3. 13.

Lord give us of this Bread evermore. Jo. 6. 33.

2. The Body also craveth its sustenance, its Bread, that is, all the necessities of this life. Jo. 6. 34.

Our Belly is a troublesome Client, and except it be satisfied likewise, it draweth our minds from thee.

Thou, O Father, hast promised to *all things, if we first seek thy Kingdom.* Behold we have sought it, give us therefore Bread, either fine, middle sort, or coarse, which of them shall seem good to thee. Mat. 6. 33.

And give us that which may feed, and not choke us, either with the care of them, or neglect of thee. Give us frugal, sober, Bread, not dainty fare; Bread necessary, not superfluous; For we are not to take thought for the flesh, to fulfill the lusts thereof. Ro. 13. 14.

In this word Bread, are contained all things necessary, and conducing to the maintenance and preservation of our lives. Bread.

The Lords Prayer

As Breathing is self.

Vesitum aëra ætherea.

Sleep, to refresh our weary bodies.

Honest hearts, by which we get our maintenance.

And a competency of estate, are all particulars of that which is contained in the word Bread.

And with Bread, give us, O Lord,

Lu. 26. 26.

The staff of Bread.

1 Reg. 19.

Healsh of Body.

8.

Wholsome Air.

Psal. 6. 2.

Content of mind.

91. 16.

Convenient dwelling.

Pro. 31.

Peace in our days, and the like.

Our bread.

Ours, as proper to Children, by a double right, of Prayer, Labour.

Yet so ours, as first Thine, Thine by gift, Because thou wilt, not because thou art our Debter.

Ours for use. For neither Thou, nor thy Angels need this Bread: But we, being of corporeal substance, need corporeal sustenance.

We, being Travellers, need our viands.

Bread.

For our necessity, not for superfluity, which may profit the soul, not hurt the Body; which may nourish the soul, not destroy the body.

Gen. 28. If the LORD will be with me, and keep me in the way that I shall go, and will

give me Bread to eat, and rayment to put on, so that I return in peace, then the Lord shall be my God. Pl. 30. 2, 8, 9.

Two things have I required of thee, deny me not them before I die; Remove farre from me vanity and lies: give me neither poverty nor riches, feed me with food convenient for me: lest I be full and deny thee, and say, who is the Lord? or lest I be poor and steal, and take the Name of my God in vain. Pro. 30. 7, 8, 9.

When we say *Ours*, we speak not as if *our*, it were due to us, but of thy bounty given to us, and gotten and acquired by our labour, according to thine Institutions. *Ours* by labour.

For if we be *droans*, if unprofitable burthens to the Earth, it is not *ours*, it belongs to *others*.

If it be gotten by fraud, violence or constraint, it is not *ours*.

It is surreptitious. And that bread is full of gravel. Pro. 20. 17.

Let us therefore follow our vocations, and not make thee associate in our sin, by requiring Bread, being our selves idle and sloathful, or fraudulent and deceitfull.

So *ours*, as if we have more than we need, and any thing remain more than is necessary for our state and condition, we

impart and *communicate* it to those which want.

And if we shall *withhold* that which is *superfluous* from the *poor* and *needy*, we shall be *thieves* of that which is *our own*.

It is therefore *ours*, so, that it may be *other mens*, by and through *our hands*.

Give.

Give it *thou*. Blasse *thou* the labours of *our hands*: for there are which labour, and yet want. But when it comes of *thy gift*, a blessing comes with it, and without *thy providence* our labours are in vain, the rather, because we are too prone to *sacrifice* to *our own nets*, and ascribe the enjoying it, to our own labour.

Heb. 1. 16.

Therefore open *thou* thy *Barnes*, open *thou* thy *Treasury*: For when *thou openest thy hand*, every thing is filled with thy good.

Ps 104. 28

Give.

Except *thou give* it, we shall have no benefit by it; It will *nourish* no more than a stone.

Give it *thou*, for on *thee* we depend, to day, and to morrow, and all our life.

Give it *thou*, not retribute or pay.

It is no debt.

Bread and all other thy blessings are *Donatives*.

Give

Give it Thou. Break it thou, and give it, let not *us* take it our selves. For if *thou* give it, thou wilt give it in time, place, and measure: whereas if we take it, we shall observe none of these rules, but take it to the destruction of our own souls and bodies.

The *Petitions* run along still with the rule of *Charity*. For when we say, *give us*, we speak not thus, To *me* and my family. This word (*us*) is more general: as well to our brethren, the sons of the same father, who want Bread, as to me and my family.

Give us.

That is, *this day of our life, This time.*

This day.
Heb. 3.

We are not to petition for an age, being but of a day, and a particle of a day.

For being uncertain of our *dayes*, why should we beg bread for uncertain times, for we are not assured of life, for an age, a year, or a day. Our life is but a day, and a day is the resemblance of our life: yet Providence is not hereby forbidden, or that none should lay up with *Joseph*, or the *Ant*. But he that provides not before-hand; is more foolish than an *Ant*; nay worse than an *Infidel*.

Cen. 41.
P. O. 6. 6.
1 Tim. 6. 8
Jo. 16. 12

We must gather up the fragments: and the things we gather, provide, and lay up,

The Lords Prayer

must be justly gotten. We must not put our confidence in them, and we must bestow and use them well.

Give us, O Lord, Bread convenient and meet, to serve us to day, and to And for- give us our morrow also.

Treſpasses. This is all the fruit to take away sin.

Esa. 27. 9. This Petition tacitely implies an acknowledgement that we are sinners.

1 Jo. 1. 8. And indeed we are all sinners. If we say we have no sin, we deceive our selves and the truth is not in us.

And therefore it is most expedient to ask forgiveness.

For although God by his Omniscience is not ignorant of our sins, yet it shews well in us, to ask forgiveness for them.

This benefit accrues by confessing them, that God is prone to absolve us.

1 Jo. 1. 9. If we confess our sins, God is faithful and just to forgive them.

And this detriment befalls us if we continue in them without attonement; that they make a separation between God and us.

Esa. 39. 1. Our iniquities have separated between us and our God: and our sins have hid his face from us that he will not hear us.

We have great need to beg forgiveness for them, for Our iniquities have withholden good things from us. And

And why? God hath set our sins as a *Lam. 3. 44*
Cloud, that our Prayers (for good things)
might not pass through.

And we know (saith Saint John) that *Jo. 9. 13.*
 God beareth not sinners, that are not recon-
 ciled to him by Confession

As long as our sins stand up against
 us, and are not remitted, we cannot
 hope to receive any good at Gods
 hands.

Therefore, O Lord, not only give, but
 forgive also, both the guilt and punishment
 of them.

And in this thy Mercy is manifested,
 that thou givest to those, who after they
 have received, must ask forgiveness.

Give unto us who are thine Enemies,
 and when thou hast given, forgive us
 also.

Forgive us, for we confess we need *Forgive*
 forgiveness: and we have thy promises
 and practice of remission to those which
 confess their sins.

1. He that covereth his sins shall not prof- *Pr. 28. 13*
 per, but whosoever confesseth and forsaketh
 them shall have mercy.

And it shall be, when he shall be guilty in *Lev. 5. 5*
 any one of these things, that he shall confess
 that he hath sinned in that thing, &c. And
 the Priest shall make an attonement, &c.

Lev. 36.

49.

42.

Jo. 1. 8.

If they shall confesse the iniquity of their fathers, with their trespasses which they have trespassed against me, &c. Then will I remember my covenant, &c. If we confesse our sins, he is faithful and just to forgive us our sins.

2. Thy practice is seen in divers examples.

Ps. 2. 5.

Of David, by his own confession: I said I will confess my sins unto the Lord, and so thou forgavest the wickedness of my sin.

2 Sam. 12.

13.

By the mouth of Nathan. David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord hath also put away thy sin.

Lu. 15. 21,

18, 10,

7. 48.

Of the Prodigal son.

Of the Publican.

Of Mary Magdalen, and divers others.

Jud. 6.

Yet thou hast not dealt so with the Angels that fell: Their sins are not, will not be forgiven: Ours may in thy good pleasure.

We are unworthy.

Let us not be unthankful.

Our Trespasses or Debts.

They be debts which we owe and pay not, but detain against the will of the owner.

We are debtors to thy Commandements, being thy Creatures, and created to the keeping of them.

As

As often then as we omit and have left undone those things which thou commandest us to doe, and commit those things which thou forbiddest, we detain a debt, and become debtors or trespassers.

We see then that all men are sinners and debtors. And forgive.

That there are sins which deprive us not from the Sonship of God.

That there is place and time for remission after Baptism.

Now of our sins, some are committed

Ignorantly
Unwillingly

Before our calling
Against God

In heart
By our selves alone

Of Commission
Secretly.

others

Of knowledge.

Willingly and
greedily.

Being called.

Against our Neigh-
bours and our
selves.

In word and deed.

With others, either
as authors or
provokers.

Of Omission.

Of which our heart
reproveth us.

And in all these is the root of bitterness. Deu. 29.
18.
Heb. 12.
15.
Forgive them. O Lord, retaine not the of-
fence: exact not the punishment due for
them. Be reconciled to us, by laying aside
thy just displeasure, by receiving us to thy
favour and grace.

The Lords Prayer

Connive at them while they are doing.

Bring them not into question, Call them not into examination, nor us to account for them being done.

*And the hand-writing that is against us,
Fear it.*

Hang it upon thy Sons Crosse.

Cast it behind thee.

Drown it in the Sea.

*And as the morning Cloud make it to
vanish away and come to nothing.*

*Forgive them, becaule he that taught
us thus to pray, (our surety) hath paid
and discharged these debts.*

Forgive us. Not only *my trespasses*, but the offences
of *my brethren*.

There is in this *Petition* a brotherly
Charity also; and as *Christ* transferred
Ro. 15-30. our sins upon himself so *Charity* takes our
brothers sins to us, and make us pray for
them.

And it is but *Justice* also, to pray for
the sins of others, in regard many offen-
ces are committed by them by our per-
suasion or example.

Forgive us Not only *my trespasses*, but the offences
of mine *enemies*. As thou *forgivest us*, so
A. 7. 66. 2 Tim. 4. 16. forgive our *enemies* also. And this is the
highest pitch of *charity*.

Forgive,

Forgive, and it shall be forgiven to you, As we saw was thy Sons promise. Blessed be thy give, Gra. name for propounding so easie a condition to us.

To forgive a mite, and be forgiven a Talent:

Oh happy exchange, to receive gold for drosse! a pearl for stubble!

Oh happy necessity imposed on us thus to pray! For a malevolent mind can neither be lifted up to God, nor quietly and peaceably conversant with men. And while he makes us like himself by this condition, that is Slow to wrath, and ready to forgive, he makes us also acceptable to himself, and substitutes us as it were in his own place, gives us power to forgive offences.

Blessed therefore be Thou, O Lord, for dealing thus mercifully and wonderfully with us, in teaching us dayly to pray thus, and daily to forgive and to be forgiven. And that dost bind us by this condition of mutual forgiveness. For he that forgiveth not, prayeth against himself, and in effect thus prayeth. Lord forgive not me, for I do not forgive.

If we perform not what we say we doe, we shall never be forgiven. And it is but due on our parts to forgive others.

Rec

The Lords Prayer

For God hath already forgiven us for Christs sake: we promise then no more then we owe to him already.

Grant us therefore grace, O Lord, to follow thy example fully and freely to forgive the offence, and not to retain the punishment, or any malice to those, whom we seem to forgive.

We petition well and rightly, let us do it effectually henceforth. That thou mayst not have cause to say, *Ex ore tuo te judico.* Thou hast not, nor shalt be forgiven.

As we

When we say (*as we*) we promise not *a pari*, but a *simili*, not so much in quantity, but the like in quality. For we (God help us miserable sinners) forgive imperfectly, but God freely and absolutely.

Neither do we say it, O Lord, as challenging or *meriting* any forgiveness by our forgiving, but to shew our conformity to Thee in forgiving. We cannot better discover our selves to be thy Disciples or children, than by being *pittiful* and ready to forgive and passe by offences.

And lead
us not into
Tentation.

There are two sorts of Tentation. 1. Of Tryal, 2. Of Deceit or Seducing.

1. That of Tryal is, when God doth any thing to prove the constancy and affection

Qion of his servants, and this is good. As Gen. 22. 1.
were the tryals of Abraham, Job, and his Job. 1.
people. Ex. 15. 25.
16. 4.
20. 20.

2. That of *Seducing*, is, when we are tempted by the Devil, his Ministers, or our own flesh, to forsake God and his Commandments; and this *Tentation* we pray against. For what benefit shall we reap by forgiving our old sins, if we contract new? Deut. 8. 2,
16.
13, 3.

O Lord, not only be pleased to pardon that which is past, but prevent and keep us from committing the like. Let us not be encouraged to sin, because of thy bounty in blotting out our former offences: but rather to thankfulness, for thy mercy, and to care, that we offend no more.

Deliver us	}	Subvention.
from that which is past.		
Keep us from	}	Prevention.
that which is to come.		

Lest we turn with the dog to the vomit, 2Pet. 2. 22.
or the washed Sow to the mire.

It is enough that we have spent the time 1 Pet. 4. 2.
past in the works of flesh.

For the enemy is never readier or nearer to us, then when the house is swept Mat. 22.
clean. 44.
Therefore the danger being so near

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neer us, give us *grace* O Lord to be the more *weary* of him.

1 Pet. 5. 8. Behold, O Lord, the *roaring* Lyon, *seeking* whom he may devour. He is at hand to *ensnare* us, either with his *own* malice, the delights of the *world*, or the pleasures of the *flesh*. If he cannot prevail by *fair* means, he endeavours by force to *compell* us; If he cannot puff us up with delight, then he attempts to deject us with *sorrow*, If *shon* be from us. Wherefore O Lord forsake us not, and by forsaking us *lead* us into *tentation*. For of our selves, without Thee, we have no power to *resist* him, nor hath he without Thee any power to *tempt* us.

Let us not flee to the *Enemy* O Lord, being *overcome*, either by his *insulting* over us: nor suffer us to *descend* to conditions of *peace* with him, to pacifie him with our *yielding*, hoping thereby to make him more *mild*. For that will not be.

Let us rather look up to Thee, lest we *yield* to his *violence*, or give credit to his *craft*, presuming either upon our own *strength*, or destitute of thy *help*.

Let us perceive his *snare*s by thy *light*.
Let us *resist* his *assaults* by thy *strength* and power.

Let

Let us neither do evil, or omit that which is good, by being tempted.

Let no Temptation, but such as is common to Man, take hold on us. Let it be as Christ's Fanne, winnowing that which is evil from us, and not the Devils Sieve, casting through it that which is good. 1 Cor. 10. 13.

Let us come out of temptation, as purified silver, and not be burnt as dross, Give us a happy issue with our Temptation.

Let it be to the tryal of our Faith, and the confusion of Satan. Lead us no further in, than thou wilt bring us out again. If in thy Justice, thou lead us in, yet in thy Mercy lead us out, Lead us not to leave us.

Thou O Lord temptest no Man; thou ledest none in, but those that first led in themselves, nor hardnest any, but those who first hardened themselves. Leave us not, give us not over to Satan, nor our own wills. Ja. 1. 12.

Let us not be rebellious, and provoke the Tempter nor love danger, lest we perish therein. Eccles. 3. 26.

It is a dangerous thing to be tempted, for the uncertainty of the victory.

It is Presumption to desire it, but Humility to decline it.

It is joyfully to be endured, but by no means to be desired. Lead

The Lords Prayer

*Lead us
not.*

*Lead us not, or rather bring us not in,
do not necessitate us.*

*There is difference between tempt,
and lead into temptation.*

*The first is Satans act, the other oft-
times is Gods.*

*G O D led Christ into the wilderness,
but he was tempted by the Devil.*

*If it be thy pleasure to suffer us to be
led in, yet bring us back, as thou didst
our Saviour.*

*Into Ten-
tation.*

*The tempter often assayles us, O Lord,
do not thou deliver us into his power to
be sifted; But if thou loosest his reins
for a time, as thou didst sometimes in
Jobs case, yet moderate the combate be-
tween us, we pray thee, and either lessen
the temptation, as our strength abates, or
increase our strength, as the temptation
grows strong, that we may have a joyful
issue from it. For if we neither overcome,
nor (being vanquished) become more
humble and cautious thereby; the ten-
tation will be to our destruction, not to
our Tryal.*

*Let it therefore be to our correction, not
to our condemnation, we beseech thee.*

*But deli-
ver us
from evil.*

*Not only Lead us not in: that is not suf-
ficient, except thou deliver us also.*

*If we cannot be free from temptation, yet
deliver*

deliver us from the evil of it. From temptation that is evil.

All things are Evil which divert us From Evil
from thee; but especially that evil enemy
of thine, and for thy sake our enemy; for
he is not our enemy, in respect of our
selves: we are not of such strength, as that
he should desire to oppose us; but he is
our enemy, because we are thy children,
and belong to thee. Deliver us, O Lord,
from the evil of his bondage.

Let G O D arise, and let his enemies be Pl. 68. 1.
scattered. Let not the enemy be able to do
us violence, nor the Son of wickedness hurt 89. 23.
us.

Deliver our souls O Lord,
From the nethermost Hell. 22. 20.
From the power of the Dog. 21.
From the Lyons mouth, and the horns 69. 19.
of the Unicorns.

Out of the mire, that we sink not: From
the deep, and let not the pit shut her mouth 16.
upon us.

And deliver us, not only from him, but From evil.
from his malice also. From whatso-
ever poison he hath breathed on the
Creatures. From the enmity of the
World.

Take us not from the world, but de-
liver us from the evil of it. From what-
soever is evil in our flesh.

Deliver

Deliver us from our selves, as we are evil.

From evil.

Deliver us also, as from the Evil of sin, so from the Evil of punishment. From the evils and miseries of this life.

Especially of the life to come.

Esa. 38. 14.

O Lord, we are oppressed, undertake for us.

Mat. 9. 25.

Lord carest thou not that we perish?

We are brought into bondage by sin, Captives to Satan, and liable to thy wrath.

We are not able to match with our enemies by our own strength.

Affist us thou, and deliver us.

Deliver us by thy Son, and we shall be free.

He overcame the Devil and the world.

He overcame them in himself: Let him overcome them also in us.

He overcame the devil in himself, by breaking his head, disarming him, and diminishing his power.

Let him overcome him in us, by giving us the armour of the Spirit, and increasing our strength and grace.

From evil.

Deliver us from the evil of sin, that it have no dominion over us, a parte ante.

Deliver us from the evil of sin, when it hath prevailed over us, a parte post.

And

And that presently and speedily, if that it seem good to thee: But if not so soon as we desire, yet let thy deliverance come certainly, lest the pit shut her mouth upon us.

Deliver us from Evil, especially from that Evil, that carries with it a shew of good. When the enemy pretends to condemn that which is evil, and to approve that which is good.

From the devil at noonday.

From Satan transforming himself into an Angel of light. 2 Cor. 11. 14

From pleasing errors.

From sins declining and bending to the right hand: favouring of politick wisdom.

Deliver us, O Lord,

From rebellious hearts.

From polluted lips,

throats like open sepulchers,
tongues talking vanity

From evil and lustful eyes.

From uncircumcised ears.

Deaf like the Adder.

From hands slow to good.

From feet swift to evil.

From a forehead of brass, and a neck of Iron.

From these and all other evils.

Deliver us O Lord.

Deliver us
from evil.

Osce. 7. 16.

Esa. 6. 5.

Pl. 5. 10.

144. 11.

Mat. 7. 22.

Pl. 58. 4.

Heb. 12. 2.

Ro. 3. 15.

Jer. 3. 3.

The Lords Prayer

Ps. 60. 11.

Lord be thou our help for vain is the help of man.

Deliver us, so that we may be freed, not only freed, but free.

So free from sin, that we may be servants to righteousness, and so long servants to righteousness, that at length we may be adopted into Children, Heirs and Coheirs with Christ.

Thine is
the King-
dom.

Ps. 22. 18.

1 Chr. 29.

11.

Thine is the Kingdom.

The Kingdom is the Lords, saith Da-

vid.

Two things are considerable in this Conclusion.

1. The confirmation of our Faith, we believe that we are heard of GOD, who is able and willing to give what we desire.

2. The end whereto we ought to referre whatsoever we desire in our prayers, The Praise and Glory of God.

Thine is
the King-
dom.

Ps. 8. 13.

Thou art a King, and wilt bear thy subjects. Thou hast right and authority to bear rule, and free command over thy creatures, the works of thy hand.

By thee Kings rule, and unto thee must they surrender their Crowns.

All Potentates are but subordinate to thee, thy Vicegerents.

For though God was pleased to stile
Ne-

Nebuchadnezzar King of Kings, as having many pe. & Kings under him, yet is he himself, and he only, the King of Kings.

Eze. 26. 7.
1 Tim. 6.
15.
Rev. 17.
14.

For he ruleth over all, as well Kings as others.

Rev. 11.
15.

The Kingdoms of the world are become the Kingdoms of the Lord.

Pf. 103. 19.

Thou art the great King, as thou speakest thy self.

Mal. 1. 14

Thou removest and settest up Kings.

Dan. 2. 11.

And thy Kingdom is not temporary, or of short continuance, as other Kingdoms are: but it is an everlasting Kingdom.

Pf. 115. 17.
Dan. 7. 27.

Thy throne endureth for ever.

Heb. 1. 18

The Lord is King for ever and ever.

Pf. 10. 16.

Thou art the King eternal.

1 Tim. 1.
17.

Thou hast power and strength to manage this kingdom. Thou art mightier than our adversaries.

Power.
Rom. 9.
19.

Who is able to resist thy power.

This Power of thine hath been felt in all ages.

Who can do like thee, or what God is like thee?

Mich. 7. 18.

Thou rulest by thy power for ever.

Psa. 66. 7.

And this power is proper only to thee. Thou hast spoken it, and David hath heard it more than once, that Power be- longeth to God.

62. 11.

And

The Lords Prayer

And that no small power neither:

147. 5.

Great is our Lord, and of great power.

Saint Paul calls it the exceeding greatness of his power.

Eph. 1. 19.

His mighty power.

Exo. 15. 6.

Moses in his Song calls it glorious power.

Col. 1. 11.

2 Th. 1. 9. *et.*

So Saint Paul.

Therefore thou, and thou only canst give us what we ask.

And glory.

Great is the glory of the Lord.

* Ps. 138. 5.

Glory and honour is in his presence.

1 Ch. 16. 27

He hath set his glory above the earth and heavens also.

Ps. 8. 1.

He is rich in glory.

113. 4.

He is the only King of glory.

148. 13.

And therefore thou expectest of us that we should give glory to thee. And O Lord, our intent is to glorify thee.

Ro. 9. 23.

Ps. 24. 10.

Mar. 2. 2.

We ask these things, as meaning and intending to use them to thy glory, and say with the Angels and Quire of Heaven, Glory be to God in the highest. And with all the creatures in Heaven and Earth, and under the Earth, and such as are in the Sea.

Luc. 2. 14.

Blessing, honour and glory, and power be to him that sitteth on the Throne.

Rev. 5. 13.

And

And this *Kingdom, power and glory*, en- *For ever*
dureth not for a *ſeaſon* only, but for *ever*: *and ever.*
there ſhall be no end of it.

Thy Kingdom is everlaſting, ſaid Da- *Pl 10. 16.*
vid.

Thy power everlaſting, ſay, and pray the *Rev. 7. 12*
Angels.

Thy glory for ever alſo. *3. 13.*

Let us therefore ſay with thoſe hea- *19. 1.*
venly people. *Alleluiah, Salvation, and*
glory, and honour, and power unto the Lord
our God.

Behold, O *Father*, we have (according *Amen.*
to thy *Sons* directions and form) preſu-
med to *crave* thoſe things which we
want.

We have made our neceſſities *known*
to thee.

We ſtedfaſtly *believe* that thou art able
to *ſupply* our *wants.*

We *deſire* of thee that thou wouldeſt
grant us thoſe things which we have *crav-*
ed of thee.

We *look* up to thee, we *ſig*h and *groan*,
and pray thee to confirm our *votes* and
wiſhes with thy *Seal, Amen*, So be it.

Grant us our *Petiſions* for his ſake, that *Rev. 1. 5.*
ſent us to thee, and that is a *true and faith-*
ful witneſs, and in whom all thy *Promiſes* *2 Cor. 1.*
are *Yea and Amen.* *20.*
Honour

The Lords Prayer

Honour him in us, who deserve of our selves (without him) no good; but much evil at thy hands. And say to our *Petitions*, Amen, So be it.

Our Father
which art
in Heaven.

Psa. 8.

Hallowed
be thy
Name.

Eph. 1. 4.

Mat. 5. 16.

Thy King-
dom come.

O Almighty LORD and our Hea-
venly Father, whose fatherly power
and goodness is seen in the Creation, pre-
servation, and governing of all things,
and upon whom, as a Father, we wait and
depend for all that is good: who art in
all places by thy presence, but especially
in Heaven by thy Excellency; We thy
poor children whom thou hast preferred
before the rest of thy creatures, do, from
the bottom of our hearts wish and desire,
that thy Name may be Hallowed, glorified,
and magnified, from the rising of the Sun, to
the going down thereof, even throrow all
parts of the world: and that it may the
better spread from one Nation to ano-
ther, give us grace (who have received the
adoption of Children) so to walk before
thee in holiness and righteousness, that
the Heathen, who have not known thy
Name, seeing our good works, may glorifie
thy Name together with us. Thou seeest,
O Lord, that we have many Tyrants
amongst us in this life; as the Devil
malicious

malicious and cruel, the *World* vain and curious; the *Flesh* frail and deceitful; and our own *will* vile and corrupt; all which do impetuously *tyrannize* over us, and oppose themselves against thy *Kingdom*. Arise therefore, O Lord, and suppress these *Tyrants*, and rule over thine and our *enemies* by thy *power*, and in us by thy *grace*, that we may hereafter be subjects in thy *Kingdom* of *Thy will be done in earth as it is in heaven*. Let thy *Kingdom* come, and govern us by thy *Providence*, defend us by thy *Might*, lead us by thy *Spirit*, and teach us by thy *Word*. Drive far from us the *Prince of this world*, and doe thou only Rule in us. Give us *grace* to follow the *example* of thy *blessed Angels*, and all other thy *creatures*, who readily and joyfully *doe thy Will*. Let our *wills* follow thine in all things, and let nothing be *displeasing* to us, which thy *Will* hath decreed, either for our *prosperity* or *adversity*. Let us do nothing contrary to thy *Will*, but let the performance and execution of thy *Will*, be the whole *scope* and aim of our *thoughts*, *words* and *actions*. And to this end, give unto us thy *holy Spirit*, which may direct our *wills*, enlighten our *understandings*, mollifie our *hearts*, and make them obedient to thy *Will*. We further

Give us
this day
our daily
bread.

And for-
give us
our tres-
passes, as
we forgive
them that
trespass
against us.

Pla. 130.

ther cry unto thee, O Lord, (*who givest food to every living creature, and feedest the young Ravens that call upon thee*) and pray thee that thou wouldest likewise give unto us this day our daily Bread. First, and above all the Bread of Life, which may nourish us *spiritually*: and after that, Bread for our *bodies*, to sustain *nature*. Give us, we beseech thee, all things necessary (*not superfluous*) for this life, and grant that we using thy blessings as becommeth us, may be strengthened and enabled to pass this life quietly and soberly, and at the end of these our *dayes*, by the merits and intercession of our Saviour *Jesus Christ*, obtain *life eternal*. And for as much, O Lord, as we know thou hearest not unrepentant sinners, and that our sins have (*long since*) prevented our prayers, and ascended into thy presence, to stop the current of thy mercies, and to call for vengeance against us: O Lord, behold that we earnestly repent us of them, and are heartily sorrowful for them. Wherefore we humbly pray thee, for thy great mercies to mankind, in thy Son *Christ Jesus*, that thou wouldest be pleased to be reconciled unto us, and to forgive us our trespasses. Enter not into Judgement with us, for if thou doe, no man is able to abide the wildness of thy Justice, much

much less the severity of it. Give us also grace to follow the *example* of our blessed Saviour, who *forgave his enemies*, and *prayed for them*, that we may *forgive them that trespass against us*. Lest, when thou comest to judgment, thou dealest as severely with us, as thou didst with him, *who had much forgiven*, and would not *forgive a little*. Thou knowest, O Father how unapt we are of our selves to think a good thought, much less to resist so great enemies, as are hourly ready to assail us: suffer us not therefore to be *tempted* above our abilities; neither (by forsaking us or withdrawing thy hand of protection from us) *Lead thou us into temptation*: but Lord so strengthen us, that (although it be not good for us, to be altogether free from *temptation*, yet) by thy aid and grace, we may have a *happy issue*, and *joyful deliverance* from it: And as we have humbly *prayed thee, not to lead us in*: So we further desire thee *to deliver us out of all evil*. For as long as we remain in this *flesh*, we shall have continual *strivings* and *wrestlings* with divers evils, but especially with the *evil spirit*, the enemy of *Mankind*, who omitteth no opportunity to bring us into his *bondage*. But we are comforted, O Lord, with the

Mat. 18.
And lead
us not into
temptation.

But deliver
us from
evil.

assurance of thy *mercy*, which can effect and work more to our *salvation*, than his *Malice* to our *destruction*. Grant therefore, O Lord, that we may be *delivered from all evil*, and from all our enemies *spiritual and temporal*, that so, *we may serve thee ever hereafter*, in *holiness and righteousness*, all the *dayes of our life*.

*For thine
is the King-
dom, the
power,*

All these *Blissings* we have been the more confident to beg of thee, O Lord, because we know assuredly that thou art *King of Kings*, none hath absolute power within thy *Dominions* but thy self, and thou hast *power* also without mee, to maintain thy *right*, and defend thy *subjects*, being able to give those *things* which are necessary for those who call upon thee faithfully.

And glory,

And we lastly pray thee, that seeing it will be for thy *glory*, to grant those things which we have *desired*, that with the *best wing* of them, thou wilt also give us thy *grace*, that we may use and employ them to that end for which thou gavest them, even thy *Honour and Glory*. That so being thy true *servants* here we may be glorified with thee hereafter, who art Lord of all glory to all *Eternity*.

*For ever
and ever.*

Having

Having thus diſcovered and laid open our *neceſſities* to thee, O Lord, in that form and manner which thy *Son* directed us, we humbly *pray* thee, to ſay *Amen* to all our *Petitions*. In his *Name*, and for his *merits* ſake, we pray thee, to grant them. For though we have no deſerts to challenge them, yet his *merits* are *numberleſs*, by which we plead for them. And with this *Sacrifice* and *Oblation*, we are bold to come unto thee, not only craving *pardon* for our *sins*, but ſupply of our *neceſſities*. We come not to thee of our ſelves, preſuming of any thing in us; but we are ſent by thy *Son Jeſus Chriſt*, who hath commanded us, with confidence to *preſs* unto thy *Throne*, and in his *Name* to *ask* whatſoever we ſhall need, either for *this life*, or *the life to come*. And as he hath *ſent* us, ſo hath he alſo *put* into our *Mouth* words meet for our requests. O Lord, take notice of the *ſtile*, it is his own, and for his ſake, ſay to what we have required, *Amen*. So be it.

And thou, O bleſſed *Saviour*; *God* and *Man*, intercede (we beſeech thee) for us: for thou only art our *Advocate*, *Mediator*, and *Interceſſor* to the *Father*. Cover our *imperfections* and
 E 3 *nakedneſs*,

nakedness, with the robes of thy righteousness, and supply our poverty with the riches of thy merits: and cast not those from thy favour and grace, whom by Nature, thou of thy goodness, hast vouchsafed to make thy Brethren. Who livest and reignest, with the Father and Holy Spirit, now and for ever.

Amen.

Petitions for Spiritual Graces.

Ps 109. 5. **O**H that my ways were directed, to keep
94. 12. thy Statutes O LORD.

Blessed is the man, whom thou teachest out of thy Law.

229. 18. Open mine Eyes, that I may see the wondrous things of thy Law.

Teach me to do thy will, for thou art my G O D, let thy good Spirit lead me into the Land of Righteousness.

Give me Grace O LORD

Rom. 7. 18. To know, That in me (that is, in my flesh) dwelleth no good thing.

To abstain from filthy lusts, which fight against the Soul.

To keep in mind always, that the world passeth away, and the desires thereof, and that the benefit which a Man getteth

teeth by the world, is nothing but destruction.

Truly to say, I have remembred thy everlasting Judgments, and my Soul receiveth comfort thereby. *Pf. 119. 32.*

O thou that givest grace to the humble give me grace to be humble. *1 Pet. 5. 5.*

Give me a good heart, which bearing thy word may keep it, and bring forth fruit with patience. *Lu. 8. 15.*

O Lord, let me find grace in thine eyes. *Gen. 6. 8. Heb. 12. 17.*

Let me find a place and time of Repentance.

Let me not receive thy Grace in vain. *2 Cor. 6. 1.*

Let me not fail, or fall from it. *Heb. 12.*

But let me continue in it. *15.*

And let me grow in it. *Act. 13. 42. 2 Pet. 3. 18.*

To the end of my days.

Give me, O
Lord, the
works of
Repentance

Carefulness,
Defence, or clearing my
self,
Indignation,
Fear,
Vehement desire,
Zeal,
Revenge.

2 Cor. 7. 11 Give me
Grace to
think upon
and do

{ Whatsoever things are True,
Venerable,
Honest,
Just,
Pure,
Lovely,
Of good Report.

Give unto
me O
LORD

{ Humility of heart.
Charity to my Neighbors.
Patience of mind.
Temperance of Life.
Chastity of Body.
Contentedness of mind.
Alacrity of Spirit.

Give unto
me, good
Lord,

{ Perfect knowledge of my sins.
Heartly sorrow for them.
Perfect hatred against them.
Fervent love to all goodness.
True obedience to thy Will.

2 Pet. 1. 5.

Give me
Grace, O
Lord, to
adde,

{ To Faith, Vertue.
To Vertue, Knowledge.
To Knowledge, Temperance.
To Temperance, Patience.
To Patience, Godliness.
To Godliness, brotherly kindness.
To brotherly kindness, Charity.

Give

Give unto me
O Lord, the
fruits of the
spirit

{ Love.
Joy.
Peace.
Long suffering.
Gentleness.
Goodness.
Faith.
Meekness.
Temperance.

Gal 5: 22

Give unto me
good Lord,

{ Contempt of the world.
Hatred of sin.
Loathing of the flesh.
Desire of Heaven.

Give unto
me, O Lord,

{ A right faith to live well.
A sure Hope to persevere
well.
A perfect Humility to
obey well.
A true Charity never to be
divided from thee.

Give me grace O Lord, To be content
with that which is necessary.

To despise that which is superfluous.

Grant O Lord,

That I may so live, that I repent
not to have lived.

That I may so live, that no man may
know I have lived amiss.

F 5.

That

That I may so *live*, that I may always *live*.

That *dying* I may *live*, and *living* I may *dye*, and say with a chearful Spirit,
 Luc. 2. 29. *Lord now lettest thou thy Servant depart in peace.*

Phil. 1. 23. *I desire to be dissolved, and to be with Christ.*

Amen.

Prayers for spiritual Graces.

O Blessed Lord Jesus Christ, who art my only Tutor and Instructor; and from whom I have learned whatsoever I know, I beseech thee, that thou wouldest further teach me those things, whereof I am ignorant, and which are necessary for my *Salvation*; that thou wouldest keep me in those things which I have already *learned*, and rectifie me in those matters, wherein (as a man) I *err*: strengthen me, and make me *firm*, where-insoever I *waver*, and am doubtful, and keep me from that which is *Erroneous* and hurtful. Above all things O *Saviour*, strengthen my *Faith*, and give me grace daily to profit in the knowledge and understanding of thy *Holy word*, and so govern all my actions by thy *Holy Spirit*,

Spirit, that my *Life* may be answerable to my knowledge; and that *I* may shew the *fruits* of whatsoever *I* have learned, by my good and religious conversation. Give me a firm and assured *hope* in thee, and thy gracious promises, that in all my troubles and necessities, *I* may be evermore *confident* in thy mercy. Be unto me a strong Tower of *defence*, against mine Enemies; that whether the *world* allure me, the *devil* assail me, or the *flesh* rebell; *I* may fly unto thee for refuge. And although thou presently put not forth thy hand to help me, but defer thy comfort, according to thy good pleasure; yet keep me from *doubting* or *despairing* of thy aid, because *thy promises are sure*.

Give me a *servent love* and perfect *charity* to my Neighbour; that *I* may be as kind to him, and as careful of him, as of one who is a *member* with me, of the same *body*, whereof thou (O *Sweet Saviour*) art the *Head*. Let my *Love* to him be sincere and unfeigned, which may *charitably* relieve him in his *wants*, *patiently* bear with his *infirmities*, and *willingly* forgive him all his *trespasses* against me. Create in me, *I* beseech thee, a pure, mild, peaceable, and humble *heart*, which may think harm to no man, nor recompense evil for evil,

Ro. 4. 16.
2 Cor. 1. 10.

evil, but good for injuries. † Cleanse me from all unclean and earthly desires, and lift up my heart to thee, and heavenly things: and so write thy *Laws* in it, that I may wholly bend my self to keep them, and please thee, persevering in the same, to my lives end. Give me O Lord, true *compunction* of heart, and so water it with the dew of thy heavenly *Grace*, that I may, in the bitterness of my *soul*, with abundance of *tears*, *sighs*, and *groans*, bewail and lament, all my hainous and grievous transgressions against thee. Give me grace O Lord, that I may not boast in any *merits*, or works of mine own, or have any *confidence* in them: but let me *glory* in this alone, that I am a Member of that *Body* of thine which was *crucified* for me, and did sufficiently *satisfie* for all the sins of the *world*. If thou O Lord look, or expect any *merits* from me, behold I tender unto thee thine own *merits*, the *merits* of thy death and *Passion*, which thou hast vouchsafed to make me partaker of; by verue whereof alone, I dare boldly appear before thy *Tribunal*. These *merits* I set between my *sins* and thy *Justice*, and otherwise, or in any other manner,

manner, I dare not, I will not contend with thee. O sweet *Jſu*, I deſire thee to offer them to the *Father*, as a *propitiatory Sacrifice*, for all my great and grievous *offences*; that when my *ſoul* ſhall depart from this *body* it may by the ſame be freed and delivered from all the *judgments* and *puniſhments*, which are due unto it for *ſin*, and be carried to that bleſſed *place*, where *there is no ſorrow*, but endless felicity where *thou*, together with the *Father*, and the *bleſſed Spirit*, liveſt and reigneſt for ever.

Before Prayer.

O Almighty and everliving *G O D*, Heavenly Father to whom it is manifeſtly known; how inconstant, and wandring, the minds of men are, in any good actions; and how eaſily we ſuffer our ſelves to be *carried away*, from the contemplation of thee, by diverſity of diſtractions, and unſeaſonable thoughts, which take hold of us, in the time of our Devotions and Prayers unto thee; who alſo, by thine only begotten Son *Chriſt Jeſus*, didſt preſcribe unto his Diſciples a form of
prayer

prayer to be offered up to thee, and
 hast derived the same from them to
 us. Behold me, *most wretched Sinner*,
 wholly depraved and corrupt, intreating
 thee by the same *Son*, that for his sake
 thou wouldest infuse thy *Holy Spirit* into
 me, which *may adopt me into the number*
 Eph. 1. 5. *of thine Eleſt*: that it may teach me
 how I ought to pray, according to thy
Holy Will: that it may allay all trou-
 bleſome and wandring *thoughts* in me,
 while I offer up my *prayers* and *praiſes*
 unto thee: Suffer me not to ſerve thee
 with my *Lips*, and be abſent in *Heart*
 from thee: but create a right *Spirit*
 within me, that I being ſenſible of all
 thy *graces*, and comforts, may with
 joyful and holy *zeal*, perform my *duty*
 to thee: that ſo, my *prayers* and deſires
 may appear before thee, and in thy *Sons*
Name, I may effectually be heard, and
 my petitions may be *granted* to the glory
 and honour of thy moſt *holy Name*, and
 the endleſs comfort of mine own *Soul*,
 through the ſame our only *Lord and Sa-*
viour Jeſus Chriſt.

Before a Sermon.

O Most loving SAVIOUR, I most humbly intreat thee that thou wouldest be pleased, at this time, to enlighten my understanding, and to open my inward ears, with the grace of thy Holy Spirit, that I may hear that sacred Word, with an humble heart, and rejoyce in it, in the obedience of the Spirit: that I may be fully instructed thereby, how to do good and avoid evil; and bring forth the fruit thereof in my life and conversation: that thy Honour and Glory may be thereby increased, the Devil, and all other the enemies of my Soul, may be vanquished, my Soul may be saved, and at the last, I may appear with boldness, before thy Tribunal, and receive the reward of a good and faithful servant, even his Masters joy, everlasting blessedness, and that, by thy merits only, Mat. 25. 21.
O blessed Saviour.

Petiti.

*Petitions for Temporal blessings in which
we are to desire of God.*

THat he would be pleased to continue unto us,

The blessing of a good King, just,
and religious.

To give unto us,

Magistrates and Justices, upright, and
careful to see good Laws duly executed;

Teachers, to direct us in the Truth.

That he would bless us with

Length and goodness of Days.

Health of Body.

Contentedness of mind.

Competency of Estate.

Food and Rayment.

Conveniency of Dwelling.

Wholesomeness of Air.

Fruitfulness of { Cattel.
Soyl.

That he would make us happy

In { Wedlock,
Children,
Faithful Friends,
Peaceable and loving neighbours,
Honest Servants,
Skillfull Physicians.

That

Directions to Pray.

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That he would preserve our
Goods,
Good Name,
Our Senses and Understanding.

That he would protect us,
From { *Trouble.*
 Enemies.
 Dangers.
 Losses.
 Sicknesses.

That he would give
Peace { *To all Nations,*
 To our Land,
 In our private dwellings.

Rules to be observed in the Morning.

When thou awakest in the Morning, shut
and close up the entrance to thy heart,
from all unclean, prophane, and evil thoughts,
and let the consideration of God and goodness
enter in.

When thou art arisen, and art ready, re-
tire thy self to thy Closet, or other private
place, and offer to God, the first fruits of
the Day, and in praying to him, and praising
him, remember,

I. To

1. To give him thanks, for thy quiet rest received, for delivering thee from all dangers, ghostly and bodily, and for all other his benefits to thee.

2. Offer unto him thy self, and all things that thou dost possess, and desire him, to dispose of thee and them, according to his good pleasure.

3. Crave his Grace to guide thee, and to strengthen thee from, and against all Temptations, that so thou mayest do nothing the day following contrary to his will.

4. And lastly beg of him, (according to the Rules before prescribed) all things needful for the Soul and Body.

To which purpose pray as followeth.

Morning Prayer.

I Thank thee O heavenly Father, Lord of Heaven and Earth, for all thy Blessings, which I (undeservedly) have received from thee; that thou gavest me a being from honest parents, and in that part of the World, where thy Son Christ Jesus, is purely professed, that thou didst endue me with reason and understanding, and didst also give me perfect members and sense: that thou hast pre-
scr-

served me ere since my birth, and vouchsafed me *health* and *liberty*, and a competency of *means*, to maintain me, and those, whom thou hast placed under me: that thou hast *Elected* me in thy *Love*, *Redeemed* me by thy *Son*, *Sanctified* me by thy *Spirit*, and kept me this Night past from all perils of *body* and *soul*, and given me a sweet and comfortable rest. O Lord I commend into thy hands, my soul and body, thoughts, words, and actions, and humbly beseech thee, that thou wouldest guide and order them all, to thy *honour* and *glory*, and my endless and eternal *happiness*. Enlighten my *mind*, that (the *Darkest* and cloudy mists of mine offences being dispelled) I may walk before thee, in my vocation, without offence, as in the Rom. 13. day, clean, unspotted, and unblameable. Give unto me thy *Holy Spirit*, which may bridle my vain *cogitations*, and headstrong *desires*; and order thou (I beseech thee,) my *words*, and rectifie all my *actions*. O Lord, as thou hast of thy bounty, raised up my *body* from *sleep*, so stir up my drowzie *soul*, from the sleep of *sin*, and carnal *security*. Let my *body* be ever assistant to my *soul*, in all good actions in *this life*, that they may both be partakers of *life everlasting*. Thou O Lord:

Lord hast promised (*to those which shall faithfully ask*) all things necessary for this life : give me *I* beseech thee , (*If it seem good unto thee*) such a competent estate, as shall be expedient, to support my life, in a civil, modest, and religious manner. Give unto me that which shall be convenient , but especially O Lord, a heart and mind contented , with whatsoever thou shall be pleased to allot unto me. Grant O Lord, that in thy Name, I may cast forth my net, into the Sea of this world, and diligently, carefully, and with an upright Conscience, follow that vocation, in which thou hast placed me : that by thine ayd and assistance, I may prosper, and have good success, in all my affairs. Bless O Lord, the Kings Majesty, govern his heart in thy fear, and guide his understanding, to do those things, which shall be acceptable to thee, and profitable to his Kingdoms. Give him loving and loyal Subjects, and suppress his open, and secret Enemies. And (together with him) bless his Queen, and royal issue, make her as the fruitful Vine on the house top. Bless all the state Ecclesiastical and Civil, from the highest to the lowest. Comfort the comfortless and helpless. Bring all Travelers to their own beings in safety, and

1 Tim. 6.

Ps. 128. 3.

and direct all upon the *Sea* to their safe *Ports*. Shew the light of thy *Truth* to those which wander out of the right *way*. Give to all *sinners* true and hearty *repentance*, strengthen those which have *begun well*, and give them thy assisting grace, that they may *persevere* in goodness. To all my friends, kindred, and Enemies, and to those which pray for me, give all thy good *blessings* : Keep us all, from all *evil*, and make us to continue in thy *Service*, to our lives end ; and after the course of this miserable life ended, bring us to thine everlasting Kingdom, through *Jesus Christ our Lord*.

Or thus.

A Lmighty and Everlasting GOD, I praise and bless thee, from the bottom of my heart, that of thy infinite goodness thou hast preserved me this night *past*, and hast (with the impregnable defence of thy *Providence*) defended me from the power and malice of the *Devil*, and kept me both in *soul* and *body* from all his deviles and snares, and raised me from sleep (*the image of death*) and not left me, to be stifled in
the

the darkneſs of my ſins, but haſt given me a longer ſpace, to repent me of them. I humbly intreat thee that thou wouldeſt not withdraw thy hand of *Protection* from me, but take me into thy *Tuition*. Watch over me with the eyes of thy mercie, and direct me in the way of thy

Pl. 119. 3. *Commandements*. Endue me with thoſe graces of thy *Holy Spirit*, whereby I may paſs this day, and the reſt of my life, to the *praiſe* and glory of thy Name, the benefit of my Neighbour, and the ſalvation of my ſinful ſoul. Keep me, O Lord, from all ſin, bridle and mortifie my fleſh, that I offend not, nor fall into any tranſgreſſions, which may provoke thy wrath againſt me. Direct my ſoul and body, my words and actions, according to the rule of thy Will. Divert my heart from faſtning too much upon tranſitory pleasures, and convert it to the delight of eternal joys. And becauſe I am not worthy, O Lord, that thou ſhouldeſt hear me, poor wretched ſinner, for any worth in me; behold I ſet before thee, the merits of thy only Son; who is the propitiation for our ſins; look upon him, and for his Righteouſneſs, pardon the offences of me thy ſervant: and grant to me thoſe things, by thy mercy, which by the ſtrict Rule of thy juſtice are not due to me.

Defend

1 Joh. 2. 2.

Defend me O Lord, from all mine enemies. Arm me with thy *Spiritual weapons*, put on me the *Cloathing of Wisdom* Ephel. 6. and strength; the *Breastplate of Righteousness*, the *Helmet of Salvation*, the *Shield of Faith*, and the *Sword of the Spirit*, that in this earthly Pilgrimage, I may manfully oppose the enemies of my soul, the *Concupiscence of the Flesh*, the *Tentations of the World*, and *Malice of the Devil*, that so having finished valiantly, the course of this *Terrestrial warfare*, I may hereafter praise thee in thy *Celestial Kingdom*. And thou O Lord, who givest food to every living Creature, and feedest the young Ravens which call upon thee, be merciful unto me, in the supply of those necessities, which I dayly want. Preserve me in health, give me food and raiment, sufficient to maintain me in that course of life, to which it hath pleased thee to call me; that having sufficient in all things, I may abound in good works. 2 Cor. 9.8. And grant that I may lead a quiet life in all godly conversation: that having and using thy blessings worthily, I may passe this life, with joy and comfort, till it please thee to call me to a better. Give Jam. 3.13. thy blessings to the *Kings Majesty*, the *Queen*, the *Royal Issue*, and the whole estate of this Kingdom, and grant, that we

we may all bend our thoughts and studies to please thee, that at the last by the merits and intercession of *Jesus Christ*, we may be received to thy Heavenly Kindom, *Amen.*

Or thus.

O Almighty Lord God, which day after day dost minister to sinful man infinite occasions, whereby we may be stirred up to praise thy holy Name, and art most plentiful in *pity*, and favourable to those, which with pure hearts, and unfeigned faith call upon thee; behold me, thy poor unworthy servant, with the eyes of *compassion*, that at this time am bold to offer up unto thee, a *Morning Sacrifice* of praise and thanks for all thy blessings; and amongst the rest, for that thou hast vouchsafed, after a sufficient and quiet sleep, to raise me safe from my Bed again, which favour thou hast not afforded to many others, who in far greater measure have deserved it, than my self; for which *mercy* of thine, I am not able (through my insufficiency and weakness) to give unto thee due praise and thanksgiving. I

Mat. 3. 17. pray thee therefore, in thy dear *Sons*
Name,

Name, (in whom thou art well pleased) to accept these poor and weak thanks; and for his sake also, to be further aiding and assisting unto me this day following, in whatsoever I shall take in hand. For thou knowest, O Lord, how feeble mans nature is, inasmuch, that if he trust to his own strength, of necessity he must fall into many miseries, errors, and dangers. Have mercy therefore upon mine infirmities, and be propitious and helping to me, that by thy illumination, I may discern and perceive good from evil; and by thy leading and direction, may follow the one, and avoid the other. Lord so guide me with thy holy Spirit, that I may neither do, speak, nor think any thing this day, contrary to thy holy Will. Behold, O Lord, I offer my self a living Sacrifice to thee, and humbly pray thee to accept it. Good God, direct my Soul in the way of thy Commandments, increase my Faith, strengthen my Hope, enlarge my Charity, and infuse all the good graces of thy Holy Spirit into me. Give me grace, so to Remember my Sins, as that thou mayest Forget them; and so to Forgive them, as that thou mayest Forgive them. Instruct me in all Goodness, and give me the Grace of

Mat. 6. 36.

Perseverance, that I fly not back from any good courses in this *life*, but that I may go forward, and continue in them *to the end of my days*. O Lord, who hast promised the necessities of this *life*, *to those which shall first seek thy Kingdom*, I humbly intreat thee to give unto me this day, all things necessary for my sustentation; as *food, rayment, health of body, joy of heart, peace of Conscience*, and a *blessing to all my endeavours*; give me a *mind contented* with that which shall be *sufficient*, and not *desirous* of that which is *superfluous*; that I may pass the rest of my days on earth *religiously, honestly, and soberly*, as becometh thy servant, to thy *honour* and my *endless comfort*. Be gracious to the *Kings* most excellent *Majesty*, his Royal *Queen*, the Royal *Issue*, the whole *Estate, Clergy, Nobility, Gentry, Magistrates, and Commons*; give us all grace in *our* several places, to do our *Duties*, as in thy sight; that at the last (by the merits of *Jesus Christ* our *Saviour*) we may receive the reward thereof in thy eternal *Kingdom*, where thou reignest together with the same *our Lord Jesus Christ*, and the *Holy Spirit, World without end*.

Morning Prayer for a Family.

O Almighty Lord God, Heavenly Father, we give thee most humble and hearty thanks, in that thou hast not only of nothing *created us after thine own Image*, but also hast from time to time most graciously *preserved us*; even to this present Morning, from all dangers and terrours, and hast given us this night past, sweet sleep, and comfortable rest; whereby we are refreshed and fitted to our bodily labour. We thank thee O Lord for all thy spiritual blessings, for our *Regeneration, Justification, Sanctification* in some measure, and our *Redemption by Jesus Christ*. We praise thy Name, for thy bountiful supply of all things necessary for this life, as also for thy patient and long expectance of us in our *Conversion*. O Lord, we confess that we have been so far from the serious consideration of thy favours to us, and from rendering due thanks unto thee for them, that instead thereof, we have grievously offended thy Majesty, with most abominable and vile sins, notwithstanding thou hast sought to reduce us to thy obedience, by the good motions of thy Holy Spirit. As often, O Lord, as we

Gen. 1. 26.

look about us, either with the eyes of our bodies or minds, so often do thy fatherly and innumerable benefits appear unto us. For all which, we tender again and again, from the bottom of our hearts, infinite thanks unto thee; and humbly desire thee, for thy mercies sake in *Christ Jesus*, to pardon all our ingratitude and rebellions. Enlighten us, we pray thee, with thy *Holy Spirit*, that we may see our imperfections; kindle our zeal towards thee: rule and govern our minds, wills, affections and actions, that we may not willingly offend thee any more. And give us *Grace*, that we may always think, speak, and do, whatsoever shall be pleasing unto thee, and abstain from all things which shall displease or offend thee. It is more than enough, O Lord, that we have been hitherto so *rebellious* against thee: It is too much, that we have been so *negligent* to serve thee, and it is worst of all that we have been so *ingrateful* to thee for all thy blessings. Let all evil and wickedness now depart from us, and let new manners, new affections, and new hearts be renewed in us. We commit ourselves, O Lord, wholly into thy protection, this day, & the rest of our lives, and most humbly desire thee of thy infinite goodness, that as now thou hast put good thoughts

thoughts into us, thou wilt be pleased to perfect them in us : so that being led by thy *Holy Spirit*, we may do that which is acceptable to thee, and love, serve, honour, and praise thy holy Name all the daies of our lives. And for as much, O Lord, as thou hast promised to those that love thee, *all things necessary for this life*, we call and cry to thee, *O our Father which art in Heaven*, to Give us *this day our daily bread* ; even whatsoever is needful and expedient for our sustentation. Give us, O Lord, sufficient for our maintenance, lest we take evil and indirect courtes, or *blaspheme*, or *murmur* against thee : and not too much, lest we forget from whose hands we receive it. Give not only that which shall be necessary, but contented minds also with it. Bless O Lord, the labour and work of our hands, bless us at home and abroad, and grant that every one of us may truly (as in thy sight) walk in our several vocations, and diligently and carefully intend the same ; making a conscience of all our waies, that by thy gracious favour, and our own endeavours, we may have prosperous success in all things that we shall undertake. Continue, O Lord, thy *Gospel*, among us. Bless our gracious King, with the *Queen*, the royal Is-

See the Lady Elizabeth, with her Princely Offspring, the whole Land, and all sorts and conditions of people in it. Bless all that travel by Sea or Land, and take it to thy protection, all Orphans, Widows, and all that suffer wrong: Give health and strength to the sick and weak, and joy and comfort to the sorrowful and afflicted. Bless us O Lord, with healthful and sound bodies, keep our good names unspotted, and unblemished. Bless the fruits of the earth, and give us wholsom, peaceable, and leasonable times. These and all other thy blessings, which thou knowest better to give, than we to ask; vouchsafe (if it seem good to thy Majesty) to give us, for the worthiness of thy Son Jesus Christ our Lord, in whose blessed Name, and absolute Prayer, we close up our imperfect Prayers, and say as he hath taught us: Our Father, &c.

Rules for Evening and Night.

AS we usually twice a day at the least, take our bodily sustenance, so should we be no less careful for the refreshing our souls; but twice a day likewise (Morning and Evening, if not oftner) dispose

our selves to Devotion and Prayer. When thou therefore retirest thy self (as in the Morning) remember

1. To give God thanks that he hath delivered thee from the dangers of the day past, prospered thee in thy affairs, and given thee necessaries for thy sustentation.

2. Examine thy Conscience narrowly ; and consider wherein thou hast (the day past) offended God , either in thought, word, or deed : and having set thine offences before thee , confesse them to him, (and in the bitterness of thy soul) repent thee, be sorry for them, and crave pardon for them, and desire his grace that thou offend no more in the like.

3. Pray to God to continue his care over thee, the night following, and to defend thee from all perils and dangers.

So that going to thy rest with these good actions and thoughts, thou shalt doe like to those, which rake up fire in the Embers over night, that they may the more readily find it in the morning.

In the Night.

- W**Hen thou awakesst in the Night, call upon God likewise (for the Night was not made wholly for sleep) praise him, contemplate, and meditate, upon his works. Sometimes weep for thy sins, according to the practice of **DAVID** For as the nightly dew refresheth and tempereth the Earth; so do our nightly tears assuage our concupiscences. And sometimes rejoice in the Lord, according to that of the Psalmist, for the great benefits thou hast received from him: by these means, keeping thy self to one holy Exercise or other, thou shalt be sure to avoid the Devils tentations, whose chief time of setting upon us, fitteth best with his works, which are usually stilled, The works of darknesse.
- Pl. 6. 6.
149. 5.
- Eph. 5. 11.

Evening Prayer.

- T**he Lord hath granted his loving kindnesse in the day, therefore in the night will I sing of him, and make my Prayer to the God of my life.
- Psal. 10. 42.

O Lord God, Father everlasting, I yield the most humble and hearty thanks, that thou hast not only averted thy

thy punishments from me, which my grievous sins have deserved, but instead thereof hast preserved me from all dangers, and supplied me with all necessities of this life. O Lord, I confess, that I have so highly offended thee this day, that all the punishments which may be inflicted upon vile and miserable sinners are due to me. I confesse, O Lord, that I have offended thy Majesty in----- Repeat the
And not only these doe I acknowledge, sins thou
but all the rest, which I have committed, canst call
from my infancy, to this present hour, wit- to mind.
tingly or ignorantly, in thought, word, or deed, against Thee, my neighbour, and my self. O Lord, I confesse my weaknesse, Ro. 7. 19.
I do not that which I should, and would doe: but that which I should not, and am unwilling to doe, I doe: not regarding or fearing thy incomprehensible Glory, venerable Presence, terrible Power, exquisite Justice, nor thy Godness unspeakable, Ps. 143. 2.
for which if thou shouldst enter into judgment, what would become of me? But, O Lord, for as much as thou art a Father of 2 Cor. 1. 3.
mercies, and dost not desire the death of a sinner, if he return unto thee By unfeigned repentance: I most humbly (in the Name and Mediation of our blessed Saviour Christ Jesus) crave pardon for them. Eccl. 33. 11.
Lord I repent, help my impenitency, and:

G. 5.

heart

hear my request. Be merciful to me a sinner, & pardon all my offences, whereof thou, O Lord, knowest me to be guilty. And I beseech thee, O Lord, for the time to come, to mollifie my heart, water it with the dew of thy heavenly grace, that I may not alwaies bring forth thorns and weeds fit for nothing but the

Cant. 1. 4. fire. Convert me, O Lord, and I shall be converted, open my eyes, direct my heart and ways: Draw me after thee, and being converted, suffer me not to return

2 Pet. 2. 22. again with the Dog to his Vomit. And forasmuch, O Lord, as thou hast appointed the Night to refresh our bodies, I humbly pray thee, to defend me (as well sleeping as waking) from the snares

Psal. 31. 5. of the Devil. O Lord into thy hands I commend my Spirit, which thou hast redeemed (by thy precious death and passion.) Suffer it not to sleep in sin, and in it lie languishing unto death, and so be buried in the grave of thy judgements: but watch over it, I beseech thee, and defend it under the shadow of thy wings.

Psal. 17. 8. Let me not be oppressed with unnecessary sleep, but raise me in due time to thy Service and Praise. Thou knowest, O Lord, that of my self I have no strength waking, much less when I sleep, I humbly therefore pray thee to defend my

my *soul, body, goods*, (and all things which thou hast bestowed upon me) this *night*, from all evil and damage; And so dispose of me, that I be not troubled with any *terrors*, terrified with any vain *phantasies*, *Weakened* by any *sickness*, or *impoverished* with any *casualties* or *crosses*. Keep me, O Lord, from all evil dreams, and unclean thoughts, and compass me with a wall of thy *mercies*, that the *Tempter* approach not to my *Bed*: so that being *preserved* by thy *protection*, and refreshed with *comfortable* rest, I may arise, and offer unto thee my daly bounden *duty* and *service*, even *praise* and thanks to thy most holy *Name*.

Or thus.

O Blessed Lord *Jesus Christ*, to whose inexhaustible bounty we owe all honour and praise, I give thee all possible thanks, that thou hast vouchsafed to keep me this day from all evil, so that none of thy fearful *judgements* (to which I was justly liable) have fallen upon me, but of thy unspeakable mercie, thou hast preserved me from them, and hast also liberally, and with a bountiful hand,

sup-

supplied me with the necessities of this
 life, notwithstanding my great and
 manifold sins committed against thee.
 O Lord, I confess, that I have wasted
 the time (which thou hast given me for
 repentance) altogether idley, vainley,
 and unprofitably, not so much as con-
 sidering or taking notice, that this *day*
 might have been the last of my *life*, but
 have added and heaped *up sin upon sin*,
 in thy All-seeing sight, as if I had stood in
 no fear of thee at all, daily renewing (as
 much as in me lay) thy torments and
 passions : for which I have deserved,
 that the Earth should open upon me,
 and hell devour me : which, that it is
 not come to pass, I ascribe (with all
 thankful acknowledgement) to thy in-
 finite mercy and goodness. O Lord, I
 acknowledge that it is of thy goodness
 alone that I am thus preserved from all
 thy *judgements*, seeing that many ca-
 lamities have befallen divers others,
 who have less deserved them than my
 self. That some have therefore perished
 by *water*, some by *fire*, some by *sword*,
 others by *sudden* and violent *death*, and
 that I live : that some have been taken
blind, some *lame*, some *distracted* in
 their senses, that others have *sustained*
 much *damage* in their worldly *estate*,
 and

and I have *escaped*, and not been *punished* in any of these *kinds*, to what shall I ascribe and attribute the cause? surely to thy *mercy* alone, for which I cannot give unto thee sufficient *thanks*. But O sweet *Saviour*, as thy *mercy* exceedeth, so do our *necessities* increase, thou canst not want matter for thy *mercy* to work upon, by reason of our *inabilities* to help our selves: wherefore I further *pray* thee, that this night following may be also safe and prosperous unto me, that by a sweet *sleep* and comfortable *refreshing*, I may be fitted, when I awake, to *serve thee* with a thankful and chearful *heart*. And because, O Lord, that this life hath not one certain hour, I beseech thee to *enlighten mine eyes* that I *sleep not in death* and grant that after I have rested quietly, I may by thy *grace* and *mercy* arise to serve thee, in singleness of heart *Lighten* (O Saviour) *my darknesse*, and mercifully keep me from all dangers of this night. Save me *waking*, and keep me *sleeping*, that I may watch in thee, and rest in peace. There is nothing that more resembleth our *Life*, than the *day*; nor the *grave*, than our *Beds*: O Lord, therefore, when I am laid down, and by *sleep* made unable to help my self, being like
unto

Psal. 13. 4

unto a *dead* man defend me then by thy power, from the crafts and assaults of the *enemy*, that he do me no harm; so that (though my body *sleep*) my soul may *watch* unto thee, and contemplate of the life to come. And grant, that having passed the night quietly, I may arise as well from the *sleep* of sin, as from my natural *sleep*, and with all alacrity pass the day following in thy service, and in the end of my pilgrimage (by thy merits) receive the *Crown*, which thou hast promised to those that love thee, in that *day* which no *night* shall follow, and in that heavenly *Kingdom* where thou reignest, together with the *Father*, and the *blssed Spirit*, world without end.

Evening Prayer.

PL 141. 1. **L** Et my prayer, O Lord, be set forth in thy sight, as the incense, and let the lifting up of my hands, be an evening Sacrifice.

55. 18. In the Evening, Morning, and at Noon-day, will I pray, and that instantly, and thou Lord shalt bear my Prayer.

91. 1. Blessed be thou O Lord, who hast preserved me from the Arrow that flyeth by day, and from the sicknesses that destroyeth in the noon day. Who

Directions to Pray.

153

Who hast not cut off my life like a Weaver; nor made an end of me. Esa. 38. 8.

O Lord, I confess, that as my dayes have increased, so hath my sin multiplied.

The just man falketh seven times a day: Pro. 24. 16.
But I miserable sinner, seventy times seven times.

But I return to thee O Lord, and repent: *Let not the Sun go down in thy wrath.* Luc. 17. 4.

O Lord whatsoever good I have done this day, I acknowledge, that thou hast wrought it in me, and desire thee graciously to accept of me for it, as thy Instrument only.

O Lord, whatsoever evil I have committed this day, I confess it, to be the work of mine own hands, and heartily pray thee to pardon it.

O Lord, which givest the sleep of health to them that love, and causest those that fear thee, to sleep confidently, *Psalm 13. 3.*
Lighten mine eyes that I sleep not in death. *Psalm 19. 5.*
Keep me from the terrors of the night, and from the works of darkness.

Lord though I sleep, yet let my heart *Cant. 5. 2.*
watch to thee; and when I wake, let me be present before thee, let my thoughts ascend to thee.

Grant that I may always remember, that the night is no night with thee. and *Pf. 139. 12.*
that

unto a *dead* man defend me then by thy power, from the crafts and assaults of the *enemy*, that he do me no harm; so that (though my body *sleep*) my soul may *watch* unto thee, and contemplate of the life to come. And grant, that having passed the night quietly, I may arise as well from the *sleep* of sin, as from my natural *sleep*, and with all alacrity pass the day following in thy service, and in the end of my pilgrimage (by thy merits) receive the *Crown*, which thou hast promised to those that love thee, in that *day* which no *night* shall follow, and in that heavenly *Kingdom* where thou reigneest, together with the *Father*, and the *blissed Spirit*, world without end.

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from the works of darkness.

Lord though I sleep, yet let my heart *Cant. 5. 2.*
watch to thee ; and when I wake, let me be present before thee, let my thoughts ascend to thee.

Grant that I may always remember,
that *the night is no night with thee.* and *Pf. 139. 12.*
that

that the darkness and light, are to thee alike.

Grant, that I may always meditate upon the long and last *Sleep*, the *Sleep* of Death, the bed of my *Grave*, and the Co-
Esa. 14. 19. *vering of worms and dust.*

Let my *Sleep* be a cessation from Sin, and let me not in my *Sleep* do, or think any thing, that may offend thee, or defile my self.

And grant, that after the *Sleep* shall depart from mine Eyes, I may remember thee, *Search my Reynes*, and try my Heart.

O Lord, I commend my self, and all that (of thy bounty) is mine, to thee. In
Psal. 71. 1. *thee I put all my trust and confidence.*

Thou seest in what dangers we are, what snares the *Devil* layeth for us.

I humbly therefore pray thee to defend me from him.

And grant me so to order and end my life; that I may *Sleep* in peace, and take my rest with thee, for the merits of *Jesus Christ*, &c.

Psal. 4. 1. *I will lay me down in peace, and take my rest; for it is thou Lord only that makest me dwell in safety.*

Evening Prayer for a Family.

O Almighty and Everlasting God, who hast appointed all times and seasons to succeed in their due course; and hast ordained the *day* for the works of the *day*, and bodily labour, and the *night* to take our quiet rest and refreshing: by whose *providence* and *mercy*, we have been preserv'd this *day* from all dangers, and have been furnished with all things necessary for this life: we humbly pray and beseech thee, that now, in this time of *night* and *darkness* (wherein we poor and miserable sinners stand in most need of thy help and aid) thou wouldest be pleased, to keep us, from all dangers, *spiritual* and *temporal*. O Lord we confess, that we have not deserved the least of thy favours; nay if thou shouldest with a strict eye examine our actions, how we have spent this *day*, and the rest of our *days* past, we should not be able to stand in thy sight; much less beg any *Psal.* 5. 9 further blessings of thee. For (notwithstanding thy manifold and daily favours) we have in all things been rebellious and repugnant to thy blessed *Will*; and obedient and conformable to the command of our enemies, the *flesh*,
the

the *world*, and the *devil*: inſomuch, as we have loſt our liberties, and are become ſervants and ſlaves unto them. For we have wholly given our ſelves to ſerve the pleaſures of the *Fleſh*, in concupiſcences and other carnal *Acts*: we have hearkned too much to the delights of the *world*, in covetous *deſiring* that which is not our own, in *abusing* the *creatures* thereof, which were created for our neceſſary uſe, and not for our wanton and inſatiable deſires: and we are become the ſervants of *Satan*, in not oppoſing and reſiſting his unclean and wicked tentations. Our ſins are *infinite*, and our iniquities are *numberleſs*, ſo that we cannot, nor are any way able to recount them unto thee. We have fled from thee, *ſeeking* us: neglected thee *loving* us: ſtopped our ears to thee, *ſpeaking* to us: turned our backs to thee, *reaching* thy hand to us: forgotten thee, doing good to us: and *deſpiſed* thee, correcting us. Yet O Lord, we humbly intreat thee to ſhew thy accuſtomed mercy to us poor and miſerable finners, who in grief and anguiſh of ſoul, confeſs theſe our offences, and earneſtly and bitterly bewail them. Look upon us with the eyes of compaſſion, not for any thing in us, but for the love and reſpect which thou beareſt

to thy Son CHRIST JESUS, in whom we verily believe, that thou art fully reconciled unto us. Take away our sins, and the punishment due unto us for them. Let thy wrath be turned from us, and destroy us not together with our manifold transgressions. Lord, thou seest our wickednesse, and withal, how, and in whose name, we crave thy mercy. Turn thee O Lord, from thine anger, which thou mightest justly pour upon us, and be gracious unto us, according to thy wonted goodness who *abborrest nothing which thou hast made.* Create also, we beseech thee, in us, new hearts, hearts fit to serve thee, *and write thy Law in them,* with the finger of thy *Holy Spirit,* that all our desires and actions, may be conformable to thy blessed *Will.* And now again, O Lord we desire thy *Majesty,* to take our souls and bodies into thy protection this night following: suffer us not to *sleep* in sin, but watch over us, and defend us *under the shadow of thy wings:* Psal. 17. 8. Let not our *sleep* be excessive or immoderate, but raise us again in due time, that after a quiet and moderate *sleep,* we may arise to *serve* and praise thee *joyfully;* begin and *perfect* our works *justly:* labour in our vocations *truly:*

truly: and seek thy Kingdom earnestly, that at the last, by thee, with thee, and in thee, we may come unto the same Kingdom, by the merits of our Saviour JESUS CHRIST, in whose Name and Prayer we are bold to call futher upon thee, saying, *Our Father, &c.*

Prayers upon the life and Death of our Saviour Jesus Christ.

O Sweet SAVIOUR, who for the love of mankind, diddest vouchsafe to descend from thy Royal Throne, from the bosom of thy Father, into this vale of misery, and to take on thee the form of a sinner, even humane flesh in the sanctified womb of the most chaste and pure Virgin, and be born without impeachment to her Virginity;

Be pleased of thy great clemency, to make my heart thy habitation, adorn it to that end, with all spiritual graces, and be daily born in me, by renewing in my soul a fervent love to thee; and

Be merciful to me.

O Blessed Lord, who being God almighty, didst not disdain at thy Birth, to be wrapped in swaddling clouts, and to be laid in a Manger,

Grant that I may be ever in thy sight

a little Infant, in Humility and lowliness of Spirit: take from me all ambitious Thoughts, and

Be merciful to me.

O gracious Lord, who at thy Birth wouldest be received into this world with the joyful Hymns of blessed Angels, and be found to the great delight and admiration of poor Shepherds;

Give thy grace unto me thy poor unworthy servant continually to persevere in thy praise, to seek thee with the Shepherds affection, by seeking to find thee, and finding thee, always to retain and enjoy thee, and

Be merciful to me.

O Sweet Jesus, who wert pleased upon the eighth day to be circumcised, and in that most tender age of thine, didst begin to shed thy blood, merely for the love of me and mankind,

Cut off, I intreat thee, all superfluities from my soul, and take from me all evil thoughts, words, and works, and

Be merciful to me.

O Blessed Christ, who (to the unspeakable comfort of me and all thine Elect) wouldest be called by the saving Name of Jesus,

Grant, that the memory of this name may ever cause a reverend respect in me toward

toward thee, and that by it I may be preserved all my life, and at the hour of death, and

Be Mercifull to me.

O loving Lord God, *Who wouldest be found by the Wisemen which sought thee with faith and devotion, and who (having found thee) fell before thee with oblations of Gold, Frankincense and Myrrhe,*

Be pleased, I beseech thee, that I may find thee in Spirit, and worship thee in Spirit and Truth: offering unto thee the Gold of bright shining Charity, the Incense of pure devotion, and the Myrrh of perfect Mortification, and

Be Merciful to me.

O blessed Saviour, *Who to save Mankind an example of Obedience and Humility, wouldest become subject to the Law, and be brought to the Temple, and there have offered for thee the Oblations of the poor, and not the rich,*

Give me the grace of obedience, to subject my self willingly to my Governours: suffer not the least thought of pride to reign in me, but quench in me all haughtiness of Spirit, with inordinate love, and conceit of my self, and

Be Merciful to me.

O gracious Lord, *who whilst thou wert yet young and tender, wert contented to suffer persecution, and flee with thy blessed Mother into Egypt,*

Grant

Grant me such ability by thy grace,
wherby I may not only suffer persecuti-
on and affliction when it shall please
thee, but also persecute and punish all
wickedness within my self before it
grow too strong for me, and

Be merciful to me.

O blessed Jesus, *Who being sought for by
thy blessed Mother three days, wouldst be
found of her in the Temple,*

Suffer me never to be severed from
thee, give me such a Devotion toward
thee, that I may never be weary in ser-
ving thee, nor satisfied with praising
thee, either in Church or private Clo-
set, and

Be merciful to me,

O loving Lord, *who wouldst enter the
River Jordan, and there be baptized by thy
fore-runner John the Baptist,*

Be pleased that I may be purified in
this life by thy merits, and thereby wash-
ed from all my sins, and

Be merciful to me.

O gracious Saviour, *who diddest continue
fasting and praying forty days and nights
together in the Desert, and after divers ten-
tations, diddest overcome Satan,*

Grant that I may chastise my flesh, and
exercise my self in Fasting, Watching,
Prayer, and other spiritual Exercises, and
subdue

subdue all evil affections which rebell
against the Spirit, and

Be Merciful to me.

O blessed Redeemer, *who for my sake
didst subject thy self to many sorrows and
necessities, to Heat, Cold, Hunger, Thirst,
Weariness, Sweat, Journeys, Persecutions, and
Tribulations,*

Strengthen me with the aid of thy
Holy Spirit, that I may willingly bear
all adversities, as coming from thy
hand, and

Be Merciful to me.

O blessed Lord, *who while thou wert
upon Earth didst vouchsafe to comfort the Sins
of men, and heal their Infirmities,*

Replenish my heart with all pious af-
fection, that I may account the miseries
of others as mine own, and supply their
necessities in whatsoever I may accor-
ding to my abilitie, and

Be Merciful to me.

O gracious Lord, *who for thy love to
mankind, didst endure infinite miseries,
injuries, calumnies, blasphemies, and re-
vilings, even of those to whom thou hast done
much good,*

Create in me a heart pure and inno-
cent, which may forgive mine enemies,
and love them, rendring good for evil,
whereby I may shew my self a true fol-
lower

lower of thy perfect Charity and Patience, and

Be Merciful to me.

O merciful Saviour who to abrogate the Ceremonial Law, didst eat the Paschal Lamb with thy Disciples, and giving them an example of humility, upon thy knees didst wash their feet,

Grant that this example may take deep impression in me; give me perfect humility, true obedience, and fervent love, whereby I may love thee sincerely, and all others unfeignedly, and

Be Merciful to me.

O blessed Lord, who of thy great love didst institute the blessed Sacrament of thy Body and Blood, whereby thou mightest continue with us to the end of the world,

Stir up in me an earnest desire and longing after this holy Sacrament, and grant that I may ever receive it with a chaste love, deep affection, and a pure heart, and

Be Merciful to me.

O loving Lord, when thou wert to leave this World, didst comfort thy Disciples, and with ardent and affectionate prayer didst commend 'em to the Father, thereby shewing what love thou didst bear to them, and all others who should believe in thee,

H

Make

Make my heart sensible of this love, and raise in me an earnest affection to thee, that I may be wholly transformed into the love of thee, and

Be Merciful to me.

O merciful Saviour *who praying in the Garden, didst wholly resign thy self to thy Fathers good pleasure, desiring that not thy will but his should be wholly done,*

Give me grace, that in all adversity and tribulation I may flee to thee by Prayer, and ever commit my self to thy providence and good pleasure, and

Be Merciful to me.

O Sweet Jesu, *who didst suffer thy self to be taken and bound as a Malefactor, neither didst lament nor murmur whilst thou wert shamefully entreated by thy Enemies,*

Give me strength, after thine example, willingly and patiently to endure all adversity and tribulation, which shall at any time befall me, and

Be Merciful to me.

O blessed Saviour, *who wouldest be forsaken of thine own Disciples in the midst of thy troubles and afflictions,*

Pardon me thy fugitive servant, and receive me into thy favour: suffer me not to wander from thee any more, but give me such constancy and perseverance,

grance, that I may continue in thy service
to the end of my days, and

Be Merciful to me.

O merciful Jesu, who standing in the
presence of the High Priest, didst patiently
endure a cruel blow,

Mortifie in me all angry affections,
that I be not disquieted when I am inju-
red, nor think of revenge, but for thy
sake may bear all things patiently, ren-
dering good for evil, and

Be Merciful to me.

O gracious Redeemer, who in the
night of thy Passion, wouldest be mocked,
derided, and many ways be despihtfully
handled,

Help mine infirmities, lend me aid that
I faint not under tentations or tribula-
tions, but give me grace to be thankful
to thee for them, and

Be Merciful to me.

O blessed Lord, who wouldest not reply
to the unjust accusations of thine enemies,
but mildly with a deaf ear wouldest let them
pass,

Grant that no slanders may move me
to impatience, but that by thine exam-
ple I may patiently overcome all that
any way defame or injure me, and

Be Merciful to me.

O loving Saviour, who being denied by
thy

thy Apostle Saint Peter, didst look on him
with the eye of compassion, and cause him to
bewail his offence with bitter tears,

Look also on me miserable sinner,
with the same gracious and moving
aspect, that I may wash away my sin
with the tears of repentance, and never
deny thee my Lord and Saviour by
word or deed, and

Be Merciful to me

O sweet Jesu, who being stripped, wound-
dost be bound to a Pillar and scourged, whereby
thy blessed body was torn and wounded,

Heal my wounds by thy stripes, take
all evil thoughts from me, and grant me
patience to endure the strokes of thy fa-
therly visitation, and

Be Merciful to me

O gracious Lord, who after so many
wounds received, and so much precious blood
shed, wert mocked and crowned with a Crown
of thorns.

Grant that the remembrance thereof
may be imprinted in my heart, and that
I may love thee for thy exceeding cha-
rity, and wholly think of thee, wholly
contemplate on thy bitter pains
and

Be Merciful to me

O bountiful Jesu, who wert pleased
with great pain, labour, and weariness,

carry thine own Cross to Mount Calvarie,
and there to comfort the lamenting women,
exhorting them to weep not for thee, but
themselves and children,

Give me grace with a chearful mind
to bear any cross thou shalt lay upon
me, and to bewail with tears my sinful
Life past, and

Be Merciful to me.

O merciful Redeemer, who didst suffer
thy sacred hands and feet to be pierced with
nails, and fasten'd to the Cross, and there
didst with great effusion of blood suffer un-
expressible Torments,

Grant that I may always with a faith-
ful and thankful heart bear in mind thy
exceeding great Love, who wouldst
endure so great and grievous things
for me. Purge and wash my Soul
with those streams of thy most preci-
ous blood, from all uncleanness, and
offer them to the Father for a full and
plenary satisfaction of all my transgres-
sions, and

Be Merciful to me.

O blessed Lord, Who in thy bitter pains
didst intercede with the Father for thine E-
nemies which Crucified thee ; saying Father
forgive them, for they know not what they
do,

Give me grace, that according to thy

H 3

Precept

Precept and Practice I may love mine enemies, pray for them, and doe good to those which do evil unto me, and

Be merciful to me.

O gracious Lord, *Who being crucified between two Thieves, didst promise to the one of them confessing thee, the fruition of Paradise,*

Look upon me with the eyes of pitie; wherewith thou beheldest that good Thief, and grant I may live so, that at the end of my days, I may be found worthy to hear that joyful speech, *This day thou shalt be with me in Paradise,* and

Be merciful to me.

O sweet Jesus, *Who for the grievousness of torments, and exceeding loss of blood didst faint and cry, I thirst; and wert pleased to drink gall and vinegar,*

Let the remembrance of this Cup extinguish in me all inordinate riot and excess. Give me the vertue of sobriety, that all inordinate passions being quenched in me, I may wholly thirst after thee, and

Be merciful to me.

O loving Lord, *who when thou wert so pleased, didst call for death, and bending thy head, didst command thy Spirit into the hands of thy Father,*

Grant

Grant that the uncertainty of my death may be ever in my thoughts, and that I may be ever willing and ready to leave this transitory life when it shall seem good to thee, to whose blessed protection I commend my soul, praying thee to

Be merciful to me.

O blessed Saviour, who with great sorrow of thy friends, wert taken down from the Cross, and laid in the Sepulcher,

Bury with thee all my evil desire, that I may seem dead to those things which displease thee, and be wholly delighted in thee my Redeemer, and

Be merciful to me.

O glorious Lord, who after three dayes, having overcome and triumphed over death and Satan, didst rise again out of the grave, and visit thy Disciples and Friends,

Revive me from the death of sin, cause me to walk in newness of life, and to seek after heavenly things, that when thou comest again, I may appear with thee in glory, and

Be merciful to me.

O merciful Saviour, who forty dayes after thy Resurrection didst gloriously and triumphantly ascend into heaven in the sight of thy Disciples.

Let it please thy goodness to infuse a longing desire and love of thee into my
H 4. soul,

soul, that it may be elevated in affection to thee, and seek those things which are above, and

Be merciful to me.

O gracious Lord, *who* (according to thy promise before thy ascension) didst send thy Spirit upon thy Disciples, and other thy elect servants,

Purifie (I beseech thee) my heart, that the same spirit finding my soul pure and clean, may make his abode in it and adorn it with his manifold graces, and

Be merciful to me.

O blessed Saviour, *Who* when thou shalt at the last day come to judge the quick and the dead, wilt render to every one according to his works, either reward, or punishment;

Give me grace so to pass this earthly Pilgrimage, according to thy holy Will, that at that day I may be (through thy merits) thought worthy to be received into thy heavenly Mansion, there to praise and bless thee with the holy company of blessed Saints and Angels for evermore, and

Be merciful to me.

Amen.

Prayers

Prayers for several persons,

For a married man.

O Gracious *Father*, Maker and Preserver of *Heaven* and *Earth*, who in the beginning didst institute *Matrimony*, foretelling the mystical union of the *Church*, with our Saviour *Christ*: who also, in the time of his being upon earth, did honour *Marriage* with his first *Miracle*: and hast appointed it also for *Joh. 2.* a means whereby *Mankind* is propagated, for a remedy to avoid unlawful lust, and *Gen. 2.* for the mutual comfort and consolation of thy *Children*: I humbly entreat thee to give me the assistance of thy divine *Grace*, that I may live according to thy *Commandments*, with my *Wife* whom thou hast given for my help and comfort in this world. Mortifie in me all unclean, dishonest, and fleshly lusts, let not the heat of unlawful concupiscence take hold of me, but make me to be fully pleased and satisfied with her love, and to love her, as *Christ* loved his *Church*, to cherish and comfort her as mine own *body*, and to have as great a care of her health, as of mine own. Grant, that we may live in peace, without debate; in unity, without

H 5. discord;

discord; like the members of one *body*, equally desirous to praise thy holy *Name*. And as thou hast (O Lord) bestowed many Children upon us, give us discreet hearts and understanding minds, to bring them up in thy *Faith* and *Fear*, in a religious, honest, and civil manner. Give them obedient hearts to thee, and to thy Commandements, and to all that thou requirest of them to be performed in *duty*, towards us their *Parents*: Keep them from those which are ready to seduce them, and so lead them in thy *Faith*, *Fear*, and *Knowledge*, that they prove not a *curse*, but a *blessing* unto us; and thereby attain to that *blessing* which thou hast promised to those which *honour* and *obey* their *Parents*. Grant likewise, O Lord, that I may guide and instruct the Family which is under me, in thy *fear*, and in honest and careful manner provide as well for their *bodies*, as their *souls*. And give them the like *Grace*, O Lord, to perform their *duties*, in fear.

Eph. 6. 6. and obedience, not as *Eye-servers*, but
 Col. 3. 21. in simplicity of heart, as in thy *sight*. And give us (O Lord) a competency of estate, to maintain our selves, Children, and Family, according to that rank or calling, wherein thou of thy goodness hast placed us, without excess, riot, or
 vain

vain glory, and in singleness and pureness of heart, with all humility, relying upon thy blessed will, who knowest better than we our selves, what is needful for us, To thee be all *Honour* and *Glory*, now and for ever.

For a married Woman.

O Merciful and loving Lord God, who in the beginning, for the propagation of mankind, didst take Eve out of the side of Adam, and gave her as an helper. Gen. 2. 22 I give thee humble thanks, that thou hast vouchsafed to call me to the honourable estate of *Matrimony*. Give me grace O Lord, that I may lead a life worthy thereof, that I may love my husband with a pure and chaste love acknowledge him for my Head, and truly reverence and obey him, in all good things: that thereby I may please him, and live quietly with him. Grant, that I be not carried away, with the vain fashions of this *World*, but may put on such habits, as shall be agreeable, and suitable with the estate of my *Husband*, and may become a modest *Woman* to wear. Help me, O Lord, that I may, under him, prudently, and discreetly guide, and

Pro. 31.
1 Pet. 3.

and govern his *household* and *family* : and carefully look that nothing be either carelessly lost, or wickedly committed in my house. Fit me with those good *Graces*, which the wise man described in a good woman, and Saint Peter, in Holy and Sanctified Matrons. Give me such care concerning the education of my *Children*, as belongeth to my part, that I may live to see them prosper in this Life, and afterwards we may all be received to thy eternal Kingdom, through Jesus Christ, &c.

For a Child.

Ex. 20.

O Almighty Lord God, to whom the Obedience of Children to the Parents is most acceptable, and all disobedience most displeasing, who hast promised a blessing to the dutiful, and threatned a curse to the disobedient Children. I beseech thee to put away from me the detestable sin of disobedience, and rebellion against my Parents, and give me grace to observe them with all kind of duty : to obey them, in all their just commands: and to be ayding and helpful to them, at all times of their need. Give me grace, to bear all their reproofs and errors patiently,

ently, and not to grieve them, by stubborn and evil courses. Let me not be so far deprived of thy *Grace*, that I scoff or deride them, tho' by Age, or Infirmitie, they shall fail in their *Judgment* or Reason: but cause me to *supply* their wants, lest that I having plenty, and (they Being in any need or distress) I not supplying it, or not succouring them, their lives, to whom I owe mine, may be in danger to be shortened. Lord forgive all the offences which I have heretofore committed against them. Increase the number of their days: keep them safe in body and mind: let them see their *Childrens Children*, to their Comfort, and thy Glory. Let them govern us, and the rest of their Family, with wholesome *Discipline*, and good *Example*: that at the last, they may, in their due time, depart this Life in peace, and come to thy Kingdom *unspotted* through *Jesus Christ*.

For a Woman with Child.

O Blessed Lord God, who for the offence of the first woman, didst de- Gen. 3. 16.
nounce, and impose an inevitable curse upon all her posterity; namely, that they should

should conceive in sin, and be subject to many grievous pains, and should bring forth their children, with great danger. Assuage, I beseech thee, of thy goodness, the sharpness of that decree, and preserve me, that I may overcome and escape this great danger, and be delivered of the fruit of my body, without peril of death; and that it may safely be brought to the sacred Font of Baptisme, and be regenerated and ingrafted in to the mystical Body of Christ, and made partaker of his death and Passion. And as thou hast of thy bounty, given bodily life to it, and me: so grant to us both, life spiritual: and so sanctifie our Bodies and Souls here, that hereafter we may live among thy blessed Saints forever, in the life to come.

For a young Man or Maid.

O Lord, forasmuch as I am (at these years) in the heat of the flesh, and in the most dangerous time of my life, I beseech thee, take not thy mercy and fatherly providence from me: but, by how much the greater danger of temptations I am in, with so much the more care let thy grace preserve me, lest happily

Directions to Pray:

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I become a prey to mine enemies, who go about to load me with so many sins, that if they prevail, I shall never of my self, get from under the burthen, of them. But O merciful Father, (distrusting in mine own strength) I betake my self wholly to thy protection, and desire thee, both now and ever, to keep me. Let me not get that habit of sinning, in my younger years, that I be forced in my age (if I be not stifled before in my offences) to bewail the sins of my youth, and to say with David, Remember not, O Lord, the sins of my youth: but rather accustom me, from this time forward, to all goodness, that I may daily more and more profit therein: and that (serving thee with a pure heart now) I may in mine age say with good King Hezekias, *Esa. 38. 31* O Lord remember, I beseech thee, how I have walked before thee in truth, with a perfect heart, and have done that which is good, in thy sight. Most loving Father, who takest care of all men, I commend unto thee my soul, as a child that can of himself do nothing: defend me, I pray thee, from all mine enemies, spiritual and temporal, keep my body and soul pure, chaste, and undefiled; that I offend not either in obscene speech, impure thought, or unclean act. My chastity is

a more precious *Jewel* than I can keep, without thy help. I therefore beseech thee (who hast pronounced a blessing to the *pure heart*) to keep my heart pure: be thou my guide and preserver, lest in the heat of concupiscence, I forget thee. Give me grace, O Lord, to serve and obey my *Parents*, and those to whose government I am committed, and that, in all humility. And grant, that if thou shalt be pleased to call me to the honorable estate of *wedlock*, I may be matched with one, with whom I may serve thee in peace and holiness all the dayes of my life, and at the last, rest with thee in thy heavenly Kingdom, through *Jesus Christ our Lord*.

For a Servant:

Phili. 7.

Blessed Lord and Saviour *Jesus Christ*, who when thou wert the *Son of God*, and Lord of all the world, didst take upon thee the form of a *Servant*, that by thy obedience thou mightest work the salvation of all people, as well bond as free: I pray thee, that since thou hast been pleased to call me to the state of a *Servant*, thou wouldest give me an humble and obedient heart, and make me contented with

with this condition of life, as allotted to me by thy *providence*. Grant, that I may with gentleness of *spirit*, and singleness of *heart*, and willingness of *minde*, serve those under whom I am placed: and that I may not either *murmure* against them, or *envy* those that are seated in a higher estate: that I may obey them, in all their honest commands, in all fear and true respect, not with *eye-service*, as *men-pleasers*, but with all my heart, and the rather, because thy commandment bindeth me so to do. Grant, that serving them diligently, faithfully, and carefully, I may avoid their displeasure, and obtain thy favour and blessing, and at the end of my *dayes*, come to that blessed place, where *Thou*, with the *Father* and blessed *Spirit* dost reign world without end.

Col. 3. 22.

Before a Journey.

Almighty and everlasting God, who art the *Way*, the *Life*, and the *Truth*, behold, I beseech thee, how many dangers of the *world*, *flesh*, and *Devil*, I am subject, so that without thy aid, I cannot safely *pass* through this vale of misery. Lead, guide, and direct me therefore

Joh. 14. 6.

Gen. 28. 20. therefore (O Lord) in the high and right way, *whither I would go*, that I turn neither to the right hand, or the left, nor become a prey to mine enemies. O Lord, thou hast a general care over thy creatures, I therefore (in this my *Journey*) commend unto thee my *soul* and *body*: defend me from all perils, I beseech thee. O Lord, which didst send thy *Angel*, as a *Companion*, or *Fellow-Traveller*, with the *Son of Tobias*, and didst preserve *Abraham*, and all other thy *Servants*, in their *travels*, vouchsafe thy blessed *Angel*, to guide, and conduct me. Be thou my *comfort* in the way, and a *defence* in all dangers. Prosper the business which I go about, and make this enterprise successful to me. And grant, that my affairs being dispatched, I may return home safe, in body and mind. Preserve (in my absence) my *Family*, and all I possess: that *I* being returned in safety, and they securely preserved, we may all together give thanks to thy glorious *Name*, through *Jesus*, &c.

After

After a journey.

I Give the thanks, O gracious Lord, for thy great *mercies* to me all the dayes of my Life. Thou art he, which *created* me, and thou art also he, that preservest that which thou hast *created*. How often O Lord, hast thou turned thine eyes from my *sins*, and made as though thou didst not *see* them? How often (and that justly) mightest thou have withheld thy *band* of preservation from me, and yet thy *patience* hath been so great towards me, that thou hast suffered no harm to befall me? And as I owe thee many *thanks* for thy former *preservations*, so now I am further *obliged* to thee, in that thou hast at this time not only *guided* me to the place, whither I intended to go, but hast also brought me *back* in *safety*, and in my *absence* hast *preserved* all things unto me. Good Lord give me *grace*, to be always *mindful* of these, and all other thy *benefits* to me, and to be truly *thankful* to thee for them. And grant, that as by thy *mercy* I have well ended my affairs *abroad*, and am safely returned to this temporal *habitation*, so my *Spirit*, (after this *Pilgrimage*) may return to thy Heavenly *Mansion*,

Mansion, and there abide with thee for ever : and that, even for the merits of our only Lord and Saviour Jesus Christ, Amen.

Intercession.

I*N which we are to pray,*
For all *Mankind.*

For the Conversion of $\left\{ \begin{array}{l} \text{Jews,} \\ \text{Turks,} \\ \text{Heathens,} \end{array} \right\}$ to the truth.

For all *Christians.*

That they may be strengthened, that stand.

That they may be converted, that are in error.

For the Churches throughout the world, that they may be united in Religion.

For our Church : that whatsoever is amiss in it may be amended.

For the Kings Majesty, and his prosperity.

For all Kingdoms Christian.

For Ours, and each part of it, that it may flourish in Peace.

For the Clergy :

That they may $\left\{ \begin{array}{l} \text{Teach,} \\ \text{Live,} \end{array} \right\}$ well.

For wisdom, in the Counsel.

Integrity,

Integrity, in the *Judges*.

Strength, in our *Armies*.

Discretion, in the *Magistrates*.

Obedience, in the *People*.

For the *prosperity* and good success

Of *Merchants*,

Husband-men,

Artificers,

Trades-men.

And that they may live *carefully* and *honestly* in their *Vocations*.

For the *prosperous Education* of
Youth, either in

Universities,

Schools, or

Other parts of the Kingdom ;

For our *Parents*, *Kindred*, *Friends*,
Neighbours, and *Benefactors*.

For *those*, of whom we have the charge
committed to us, either in

Church,

Common-wealth, or,

Families.

For our *Enemies*, especially those, that
hate us without cause ; that *God* would
convert them.

For *those*, that commend themselves
to our *Prayers* : and whose *Affairs* and
Troubles, will not suffer them to *Pray*,
as they ought.

For *those*, who are in affliction of *Body*,
or *Mind*. Who

Who are in *danger*, or *want*; in *Prison*,
or *condemned to death*.

For those, that *Excell*,
In qualities of the mind,
Strength of Body,
Abundance of Wealth,
That they *exalt* not themselves above
their *brethren*.

For those, who undertake any notable
Action, which may redound
To the *Glory of God*,
The *Peace of the Church*,
The *Honour of the Kingdom*.

Deprecation.

- Psal. 38. 1. **O** Lord rebuke me not in thy wrath.
44. 23. Cast me not off for ever.
51. 11. Cast me not away from thy Presence.
69. 38. Hide not thy face from me.
40. 14. With hold not thy mercy from me.
38. 21. Forsake me not, O Lord.
119. 31. Put me not to shame.
39. Turn away reproach from me.
25. 2. Let not mine Enemies triumph over me.
Pl. 27. 12. Deliver me not over to their will.
64. 1. Preserve my life from them.
Deliver me O Lord,
Eph. 4. 19. From hardness of heart, to impenitence.
Act. 28. 27. Grossness of heart.

Directions to Pray.

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<i>Impudence</i>	} of countenance.	Pro. 7. 13.
<i>Hardness</i>		Esa. 48. 4.
From a scared conscience.		Tit. 1. 16.
<i>A reprobate mind.</i>		1 Joh. 5. 16.
<i>Sin unto death,</i>		Mat. 12. 2.
<i>viz. against the Holy Ghost.</i>		Ja. 1. 21.
From all superfluity of naughtiness.		Heb. 12. 1.
<i>The Weight of sin.</i>		1 Joh. 2. 16
<i>The lusts of the flesh and eyes, and pride of</i>		
<i>Life.</i>		
<i>All wicked and vain desires.</i>		Mat. 6. 2.
<i>Horrid and unclean thoughts.</i>		Eccles. 51.
<i>Desire of Vain glory.</i>		5.
From a deceitful tongue,		
<i>Unpure lips,</i>		
<i>Hands stretched out to covetousness.</i>		
<i>Fect swift to evil.</i>		
<i>Eyes</i>	} open to	} Toys.
<i>Ears</i>		
		Vanity.
From blindness of heart,		
<i>Inconstancy of mind,</i>		
<i>Scurrility of Speech,</i>		
<i>Intemperance of the belly.</i>		
From desire of Riches,		
<i>Reproach of my Neighbours,</i>		
<i>Contempt of the Poor,</i>		
<i>Oppression of the Weak,</i>		
<i>Rancor of mind.</i>		
Root out of me, O Lord,		
<i>Prophaness and Superstition.</i>		
<i>Pride and Undecency.</i>		

Anger

Anger and Contention.
Swearing and Cursing.
Passion and Corruption.
Fraud and Rapine.
Lying and Slander.
Envy and Malice.

Take from me the sin of Gluttony,
 Give to me the virtue of Abstinence.

Take from me the spirit of uncleanness,
 Give to me the Love of Chastity.

Take from me the Desire of the world,
 Give to me Content of Mind.

Take from me the heat of Anger,
 Give to me the Spirit of meekness.

Take from me the Care of this Life,
 Give to me thy SPIRITUAL Joy.

Take from me Haughtiness of mind,
 Give to me Compunction of Heart.

Deliver me, O Lord,
 From All evil and mischief,
 All noysome diseases,
 All things hurtful to

My { Soul,
 Health,
 Estate,
 Quiet.
 From all { Scandal,
 Grief,
 Infamy.

From

From all enemies, { Secret,
Open,
Crafty,
Potent.

From { Sudden } death.
Violent }

In all my Prayers and petitions,
Distresses, and dangers,
Infirmities, and need,
Tentations, and tribulations.

Good Lord deliver me,
and help me.

From the Terrors of Hell.

Eternal Damnation.

The angry countenance of the Judge.

The fearful sentence.

Depart from me into utter darkness.

The chains of everlasting darkness.

The Lake of Fire and Brimstone.

The smoke of the torment which ascends
for ever.

Good Lord of thy great mercy deliver me.

Apo. 6. 6.

Mat. 25.

41.

8. 12.

Jude 6.

Apo. 20.

10. 11.

¶ In Affliction.

Most merciful Redeemer, always
loving to us, whether thou sendest us heaviness, or joy, for thy mercy is
great whilst by outward afflictions, (as
by bitter pills) thou curest the inward
I diseased

Luc. 10. 33.

diseased man, and by *temporary troubles* thou preparest us, and makest us fit for *Joys eternal*. Grant, O *sweet Saviour*, that I may *drink of this Cup* of adversity, and all others, as reached to me by thy *hand*. Thou knowest, O Lord, that they are *bitter* to flesh and blood; yet withall I know, that thou didst *endure* far greater things for me, and that I have *deserved* to suffer much more, than thou hast laid upon me. O Lord, thou knowest also the *weakness* and frailty of mans nature, and therefore I do assuredly believe, that thou (the good *Samaritan*) wilt not only *cleans* the *wounds* of my sins, with the sharp *Wine* of thy *Justice*, but wilt also add the *Oyl* of thy *Mercy*, and comfort, whereby I may be strengthened again. If thou thinkest not yet sufficient, or that enough, which thou hast laid upon me, yet add *patience*, I beseech thee to my further grief: and grant that these thy *punishments* may provoke me to true *repentance*, whereby I may (by thy merits) obtain remission of my *sins*. But (if thy *Fatherly clemencie* shall be contented with this gentle and mild *chastisement*) take off thy *corrections*, and heavy hand from me: that so I may for both thy *mercies* to me, praise thy holy *Name*; as well, that thou hast so gently

gently dealt with me, in amending me so unprofitable a *Servant*, as, that thou hast in time, taken off the bitterness of affliction, and not utterly confounded me: in the first, of thy works of *mercy*, respecting my *necessity*, and in the last, not forgetting my *Infirmities*. To thee, O Saviour, with the *Father* and *Holy Spirit*, be all Praise, Laud and Glory, now and evermore: *Amen*.

In time of Pestilence.

O Lord God, who rejectest none, that trusting in thy goodness, and believing in thy promises, come to thee for succour and help. Behold, we beseech thee, with the eyes of compassion and mercy, thy poor, sinful, and miserable people; who now are much afflicted and visited with the *Plague* of Pestilence with the scourge of thine angry hand. Our streets are full of grief, and our houses are filled with heaviness; and all our joy is turned into mourning; by reason of thy heavy wrath, and hot displeasure which now is gone out, to destroy and consume us from the face of the earth. We confess, O Lord it is but just, that all thy Creatures should rebell against man, and op-

pose themselves against him, who hath so desperately rebelled against thee, his *Creator*? for they are all obedient to thee, only *Man*, sinful and wretched *Man*, is continually stubborn and rebellious, daily abusing thy *Blessings*, and *bovcrly* transgressing thy *Commandements*, not leaving his *evil wayes* for fear of thy *threats*, nor being allured to *goodness*, with the hope of thy *promises*. We daily hear by thy *messengers*, and read in thy *Sacred Word*, what thou hast threatened of old to thy rebellious *people*, and in them, to us. How that if they kept not thy *Commandements* thou wouldest send upon them the *Sword*, to avenge the quarrell of thy *Covenant*, and when they should be gathered in their *Cities*, thou wouldest send the *Pestilence* among them, and they should be delivered into the hands of the *emie*: and yet they have hitherto been so *senseless* thereof, that we fear not to *add sin to sin*, and to *multiply* iniquity upon iniquity. And now, O Lord we reap the just reward of our *impietie*, and feel (too loon) that we are justly *plagued*, for our *disobedience*. O Lord we confess, that thy *Judgments* are just, and withal humbly acknowledge our *misdeeds*, and heartily repent us of them: and earnestly beg and
crave

Levit. 26.

25.

Jer. 14. 12.

Pl. 19. 9.

Directions to Pray.

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crave that thou wouldest in mercy pardon them, and remit the punishment, which in Justice is due unto us for them. O Lord, *In thy just anger remember mercy, encline thine ear, and hear; open thine eyes and behold our desolations, and upon our repentance and humiliation, remove this thy punishment, which in thy displeasure, thou hast begun to inflict upon us. Command thy destroying Angel to spare us, and not to strike us to utter desolation.* Be merciful unto us, who are every hour in danger of thy heavy Judgments. Take away the unwholsomeness of the ayre, and purifie our dwellings unto health and safety. Keep those that are well, and release those upon whom thou hast laid the rod of thy afflictions. Thou hast promised, O Lord, *that if at any time thou sendest the Pestilence among the People, if that people do humble themselves and pray and seeke thy presence, and turn from their wicked ways, thou wilt bear in Heaven and be merciful to their sin, and heal their Land.* We humbly pray thee O Lord, to make good thy promise and ease us of our afflictions. For behold, O Lord, *we humble our selves under thy mighty hand, we bewail, and lament our sinful lives past, and humbly beseech thee, to give us thy assisting grace,*

1 Chr. 21.

15.
Ezech. 9.

2 Chro. 7.

13. 14.

1 King. 8.

Dan. 19. 8.

that we may henceforth order our ways, to please thee. Then shall no Contagion hurt us, but we shall live to praise thy Name; and all the world shall know, that thou art our God, and that thy name is called upon by us. Hear us, O Lord, and be merciful unto us, even for Jesus, Christs sake the Righteous. To whom with thee, and the Blessed Spirit, be ascribed all honour and praise, now, and for ever, Amen.

Confession of Faith.

FAith in general is a full assent to all things written in the holy Scriptures concerning God, his Will, and Works: not for the evidence of them but even for Gods assertion only.

S. August.

Est sperantium substantia cognitio eorum quæ non videntur; & tunc est fides, quando expectatur in spe, quod in re nondum videtur.

Faith is the substance of things hoped for, and the evidence of things not seen, Heb. 11. 1. And this is Faith indeed, when a man expects that in hope, which in reality is not seen.

Si vides non est fides.

Faith

Faith in *special* is a firm assent to the Gospel; the sum whereof is contained in these three Propositions:

1. That salvation is to be had by Jesus Christ. Joh. 3. 16.

2. That there is no other way of salvation, but by the Name of Jesus Christ. Act. 4. 12.

3. That there is no salvation to be had by Jesus Christ, but upon those terms and conditions which are revealed in the Gospel.

He is the Author of salvation to those that obey him. Heb. 5. 9.
Mar. 1. 15.
Sp. Latin.

This Faith therefore must be ushered by Repentance, and attended by good works. Ser. Cy 7
coram
Rege.

Faith without works is dead.

It must not be abstracted, but concrete with Hope and Charity. Jam. 2. 26.
1 Cor. 13.
S. Aug.

Sine Charitate fides potest esse sed non & prodesse; Faith may be without love, but not to do any good. We may well have faith in us, it is true, but little good it will doe us, except we have Charity also.

For Saint Paul (saying, that a man is justified by Faith without works) is not to be understood, that though he live ill, we should call him just, though he have received the Faith. S. Aug

Quomodo ergo justificabitur homo per fidem sine operibus, responderet tibi Apostolus. Propterea hoc tibi

dixi o homo ne quasi de operibus tuis presumere videaris, & merito operum tuorum accepisse fidei gratiam. Si fidem quis dicat se habere, opera tamen non habeat, nunquid poterit fides salvare eum? The Apostle will answer you how a man may be justified, by Faith without Works. And therefore, O man, whatsoever I have said, it hath been, lest thou shouldest seem to presume upon thy Works, and by the merit of them, think thou hast received the grace of Faith. But how can that mans Faith save him, which professeth that he hath Faith, and yet hath no works?

1 Cor. 13.
2. *If I had faith to remove Mountains, and have no love, I am nothing.*

1. This Faith is the foundation of Gods worship. No worshipping of God, till we are perswaded that there is one to worship.

Heb. 1. 6. *He that cometh to God, must believe that he is.*

2. It is the first duty that God requirereth of us.

1 Joh. 3.
33. *This is his Commandment, that we should believe.*

Act. 16.
31. *Believe, and thou shalt be saved,* was the first Rule that Saint Paul gave the Keeper of the Prison, upon his conversion.

The

The people demanding of our Saviour, *What they should do to work the works of God?* were answered with, *That ye believe*: as being the principal or first degree to salvation.

Non virtutibus venit ad fidem, sed per fidem pertingitur ad virtutes. S. Greg.

We attain not to faith by virtue, but vertue by faith.

The Particulars of this Faith are contained in the *Apostles Creed*, so called, because.

1. It containeth the sum of the *Apostles Doctrine*, which the *Catechumens* were to hold and profess.

2. Or because the *Apostles* delivered it to their *Disciples*.

Symbolum fidei nostræ tali ratione institutum majores nostri dixerunt. Tradunt enim, &c. ne localiter ab invicem discendentes, diversum vel dissonum prædicarent iis qui ad fidem Christi invitabantur: Omnes igitur in unum positi & Spiritu Sancto repliti, brevæ suæ prædicationis judicium conferendo in unum, quod sentiebat unusquisque, computabat, at quæ hæc ita credentibus dandam esse regulam instituerunt. S. Aug. Ser. 181. de temporibus.

Our forefathers tell us, that the Creed was made and composed by the *Apostles* at a meeting, before they were to be dispersed. And that, lest when they

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were separated, they might preach divers and several doctrines of faith to those whom they sought to win to the faith of Christ. And therefore being all assembled together, and filled with the Holy Ghost, they made a short and summary Collection, of what they thought fit to preach, and appointed the same to be delivered to believers, as a rule and foundation of their faith.

Sym bolum breve est verbis, sed magnum est Sacramentis.

And though it be short in words, yet is it great in Sacraments.

It is to be daily repeated and professed.

1. Because it is a mark whereby Christians are distinguished from Infidels.

2. It putteth us in mind of our daily trial, whether we continue in the faith or not.

3. It incites us to pray that we may continue and increase in it.

4. It puts us in mind of our vow in Baptism, to believe in the Trinity.

Lord *I believe,*

Help thou my unbelief.

In God the Father.

1. Wherein *I* consider first, His personal
 Heb. 1. 5. relation to his natural Son, and gracious affection to us in him.

Tha

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That in Christ we are all his Sons by grace and adoption,

As many as received him to them he gave power to become the sons of God. Joh. 1. 12.

The spirit beareth witness with our Spirit, that we are the sons of God. Rom. 3. 16.

No more a servant but a son. Gal. 4. 6.

Having predestinated us unto the adoption of children by Jesus Christ. Eph. 1. 5.

Almighty.

Secondly, his saving power.

That as he is a Father willing to do us good, so he is Omnipotent, and able to do us good.

Even to your old age I am he, &c. I will bear, I will carry and deliver you. Fla. 46. 4.

I am the Lord, and none else. 45. 6.

He is Lord over all. Ro. 10. 12.

Upholding all things. Heb. 1. 3.

a Almighty. a Gen. 17. 1.

b Able to subdue all things unto him- 43. 31.

self. 2 Cor. 6. 18.

b Phil. 3. 21.

Maker of Heaven and Earth.

Thirdly, His providence in disposing, preserving and governing all things.

1. By the word of the Lord were the heavens made. Gen. 1. 2.

He laid the foundations of the earth. Psal. 33. 6.

Thou Lord which hast made Heaven and Earth the Sea and all that in them is. 104. 5.

I form the light and create the darkness. Act. 4. 24.

Esa. 45. 7.

He.

- Pl. 104. 3. He layeth the beams of his chambers in the waters.
- Joh. 33. 4. The Spirit of the Lord hath made me, and the breath of the Almighty hath given me life.
- Joh. 38. 2 He provideth for the Raven his food,
41.
Pla. 36. 7. &c.
- Thou Lord shalt ſave both man and beaſt.
- Pſal. 8. They ſhall be ſatisfied with the plenteouſneſs, &c.
- Mat. 10. Over Sparrows.
39. He careth for us.
- 1 Pet. 3. 7. In him we live, move, and have our being.
- Act. 17. 28.
- Sap. 9. 3. 3 He ordereth the world according to equity.
- Pſa. 67. 4. He judgeth the folk righteouſly, and governeth the nations upon the earth.
- Sap. 4. Thy providence, O Father, governeth all things.
3. 1. He ordereth all things ſweetly.

In Jeſus.

A Saviour.

- 2
Mat. 1. 21. He ſhall ſave his people from their ſins.
- Heb. 7. He that believeth not in him is condemned.
25.
- Joh. 3. 18. Neither is their ſalvation in any other.
- Act. 4. 12.
- Act. 5. 19. By the obedience of one ſhall many be made righteous.

Chriſt.

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Christ.

Anointed.

With the oyle of gladness above his fellows.

Psa. 45. 8.

Heb. 1. 9.

Esa. 61. 1.

The Lord hath anointed me :

His only Son

Of God the Father.

The only begotten of the Father.

Joh. 1. 14.

Heb. 1. 2.

His only begotten Son.

Joh. 3. 16.

Our Lord.

In right of { *1 Creation,*
2 Redemption:

1 By whom he made the world.

Heb. 1. 2.

By him were all things created.

Col. 1. 17.

2 In whom we have redemption.

Eph. 1. 7.

Redeemed with his precious Blood.

Col. 1. 14.

Bought with a price.

1 Pet. 1. 19.

1 Co. 6. 20.

Conceived by the Holy Ghost.

7. 23.

Without the help of man, to help the uncleanness of our conception.

She was found with child of the Holy Ghost.

Mat. 1. 18.

20.

The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee.

Luc. 1. 35.

Angelo nunciant, & Spiritu adveniente, mox verbum in utero, mox intra verbum Caro.

S. Greg.

Upon the Annuntiation or message of an Angel; and the Overshadowing of the Holy Ghost, the word presently entered

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tered into the womb, and with the word
the flesh.

Born of the Virgin Mary.

Made the Son of Man, that we might
be the sons of God.

To purge the uncleanness of our birth.

He did not abhor the Virgins Womb.

Esa. 7. 14.

A Virgin shall conceive.

Mat. 1. 21.

She shall bring forth a Son.

Luc. 1. 30.

Luc. 2. 7.

And she brought forth her first born Son,

&c.

Joh. 1. 14.

The word was made flesh.

Gal. 4. 4.

And when the fulness of time was come,

God sent forth his Son made of a woman,

&c.

S. Bern.

*S. Bernard saith, That God in the as-
sumption of our nature, made three mix-
tures, so wonderful without comparison,
that never the like were, or should be to
the end of the world: God, and Man; a
Mother, and a Virgin; Faith, and Mans
heart.*

Suffered under Pontius Pilate.

Those things which we should have
suffered:

That we might not suffer them.

Esa. 53. 12.

He poured out his soul unto death, &c.

1 Pet. 2. 24.

*He bare our sins in his own body on the
tree.*

3. 18.

He once suffered for sins.

Was

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Was crucified.

To take away the curse of the Law.

Christ hath redeemed us from the curse of Gal. 3. 13.
the Law being made a curse for us, as it is.
Written.

Cursed is every one that hangeth on a tree. Deut. 21.
23.

He humbled himself, and became obedient to Phil. 2. 8.
death, even the death of the Cross.

Dead.

To take away the sharpness and bondage of death.

To satisfy Gods justice for us.

The wages of sin is death. Rom. 6.

That he by the grace of God should taste Heb. 2. 9.
death for every one.

That through death he might destroy him 14.
that had the power of death, that is, the Devil.

And deliver them, who through the fear of death were all their life-time subject to bondage.

O death where is thy sting?

1 Cor. 15.
55.

Buried.

To take away the corruption of the grave, that we might be assured of his death.

All agree that he was buried in a Sepulchre. Mat. 27.
60.

They took him from a tree, and laid him Mar. 15. 46.
in a Sepulchre. Lu. 23. 53.
Joh. 19. 40.

De. Act 13. 29.

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Descended into Hell.

Whither we ought to have gone, that we might not go thither at all.

Psa. 16. 11. Thou wilt not leave my soul in Hell.

S. August. Ep. 99. Non immerito creditur, It is not without cause that we believe saith *S. Augustin* upon this Article; and Christ according to his soul was in Hell, the Scripture is plain for it, being foretold by the Prophet *David*, and evidently expounded

Pf. 16. 11. Act. 2. 34. by the Apostles Application of (that Text) Thou wilt not leave my soul in Hell. And he concludeth peremptorily with this Question, *Quis ergo nisi infidelis negaverit fuisse apud inferos Christum?* Who therefore but an Infidel will deny that Christ was in hell?

1 Cor. 15. 20. The third day he rose again from the dead.

Mat. 28. 6, 7. That he might raise with him our nature, being the first fruits of them which sleep.

Mat. 16. 6. He is risen, he is not here.

Luc. 24. 4. Christ being raised from the dead, &c.

Joh. 20. And was raised again for our justification.

Rom. 6. 9. 4. 25.

By the Trinity.

1 By the Father, *Acts 2. 24. 3. 15. 4. 10. 5. 30. 10. 40. Ephes. 1. 20. 1 Pet. 1. 21.*

2 By

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2 By the Son, Joh. 10. 17, 18. Rom. 14.

3 By the Spirit, Rom. 8. 11. 1 Pet 3. 18.

He ascended into Heaven.

To prepare us a place, whereto we had no right.

To assure us that our flesh is gone before.

To send us the Holy Spirit.

He was received up into Heaven.

Mar. 16.

He was parted from them, and carried up to heaven.

19.

Luc. 24.

We have a High Priest, that is passed into the Heavens.

51.

Heb. 4.

He that descended is the same which ascended far above all heavens.

14.

Eph. 4.

20.

I go to prepare a place for you.

Joh. 14. 2.

Having boldness to enter into the Holiest by the blood of Jesus.

Heb. 10.

19.

And hath raised us up together, and made us sit in heavenly places together.

Eph. 2. 6.

I will pray the Father, and he shall give you another Comforter.

John 14.

16.

If I go not away the Comforter will not come to you; but if I depart, I will send him to you.

16. 7.

He sitteth at the right hand of the Father.

Instantly to intercede for us, to shew himself head of the Church.

And

Mar. 16. 9. *And sat at the right hand of the Father.*

Col. 3. 1. *Seek those things which are above, where Christ sitteth at the right hand of the Father.*

Ro. 8. 24. *Who is at the right hand of God.*

Heb. 7. 15. *He ever liveth to make intercession for them, to appear in the presence of God for us.*

Joh. 14. 3. *Where I am, there you may be also.*

Eph. 5. 23. **CHRIST** is head of the Church,
1. 20. *He set him at his own right hand, far above all principalities and powers.*

He shall come to judge both the quick and dead.

Mat. 24. *To receive us with power and glory. Even to the consummation of all things.*

Eal. 3. 5. *I will come near to you in judgment.*

Jude. 14. *Behold the Lord cometh, &c.*

Joh. 5. 22: *The Father hath committed all judgment to the Son.*

Mat. 26. *Ye shall see the son of man sitting on the right hand of power, and coming in the clouds of heaven.*

Act. 17. 31. *He hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained.*

1 Thes. 4. *The dead shall arise first, &c.*
16, 17. *3. In the Holy Ghost.*

I consider

An hypostatical power sanctifying from

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from above, quickning to immortality, working powerfully, and invisibly in

us. a Lu. 12. 12.
Joh. 14. 26.
16. 13.
1 Cor. 6. 11.
Esa. 11. 2.
1 Joh. 2.
27.
Joh. 3. 5.
16. 8.
1 Joh. 2.
27.
Joh. 16. 13.
Gen 2. 6.
Rom. 8.
26.
Joh. 14. 16.
Act. 9. 31.
Rom. 8.
19. 26.
1 Cor. 1.
22.
Eph. 3.
11. 14.

a By the illumination of knowledge.

Infusion of grace.

Regenerating us,

Reprehending things evil in us.

Teaching us the truth, Joh. 14. 26.

1 Cor. 2. 13.

With-holding us from doing evil.

Encouraging us to do good, striving for our good.

Comforting us in our necessities.

Adopting us.

Helping our infirmities.

Sealing to us } our inheritance.

Assuring us }

The Holy Catholique Church.

Which is the mystical Body of the Head Christ Jesus, composed of all people of the world, which are called by the Spirit, to the belief of Divine Truth, and Holiness of conversation.

Holy.

By imitation of Christs Righteousness.

Sanctification of the Holy Ghost.

Of all these members of his body, there is a reciprocal participation to thee.

Com-

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Joh. 14. 2.

6. 55. 56.

1 Joh. 1.

36.

Ep. 4. 4.

Rom. 8. 2.

1 Cor. 1. 3.

*Communion of Saints.**In the union of the Church with Christ.**In the Participation of his benefits.**Forgiveness of sins.*

For the present.

To the hope of

Job 19. 2.

Joh. 5. 28.

6. 10.

The Resurrection of the Body.

To be united with the Soul.

And

Life everlasting hereafter.

Luc. 20.

16.

Joh. 16.

22.

17. 3.

Apoc. 21.

4.

And that after this life there shall be a life wherein the Church shall be glorified, and God by the members thereof praised forever.

Of which I believe my self to be one Lord I believe, Help the defects of my faith.

1.

1. That I may love thee, as a Father
Reverence thee, as Almighty.
Commend my self to thee, as to a faithful Creator.

2.

2. That I may be mindful, to give thanks, to Thy only Son.

As to the purger of our nature, in his Conception and Birth

As to our deliverer,

In his Passion, Cross, and Death.

As to the triumpher over hell,
In his Descent.

Over Death,

In his *Resurrection*.

As to our *fore-runner*,

In his *Ascension*.

As to our *Advocate*,

In his *Session*.

As to the *establisher of our faith*,

In his *Second coming*.

That he may be *fashioned* in me.

That I may be made *conformable* to him, *In works*.

To his conception, *In faith*.

To his nativity, *In humility*.

That for his *Passions*,

1 I may *Sympathize* with him, as with one that suffered for me, and be ready to *suffer* of him, and for him, when it shall be his good *pleasure*.

2 I may have an *Antipathy* with sin, as being the cause of his *Sufferings*, and be.

Revenged of,

Crucified,

Mortified,

Buried,

} Sin in my self.

3 I may *conform* my self.

1 To his *descent* into Hell,

By often *descending* thither in *meditation*.

2 To his *Resurrection*.

By *rising* to *newness* of life.

3 To his *Ascension*,

By

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By savouring and seeking these things which are above and nearer to my salvation.

4. To his Judgement.

By judging my self, lest I be condemned with the world.

That when I am coll in prayer, and want any Spiritual grace or comfort, I may remember thy Session, and Intercession. And when I am fervent In any evil affection, or concupiscence, I may not forget thy fearful and terrible Judgment-Seat, and the sound of the last Trumpet.

That for thy only Son Christs sake, I may also receive thy *Unction*, even thy saving grace the unspeakable gift of the Holy Ghost, and never extinguish, grieve, resist, or reproach it.

That so I may be called into thy Catholic Church, where I may be partaker of the persons, actions, prayers, and Examples, of Saints.

To the assured belief, of Remission of sins.

To the hope of Resurrection, and Translation to Life everlasting.

Lord increase my Faith as a grain of mustard seed.

Not Dead, temporary, or Hypocritical.

But pure and unfeigned, most holy, lively, and working by Charity.

Confession of Faith.

O Almighty and Eternal Lord God,
I poor unworthy and wretched
sinner, am bold to renew that covenant
of *Faith*, which in my *Baptism*, I made
unto thee. I *believe* and *confess*, that all
those things which thy most beloved
Son *Christ Jesus* did, suffered, and
taught, while he was conversant in the
Flesh here upon the *Earth*, are most true,
and certain. I profess that I *believe* all
the *Articles* of the *Apostles Creed*, and the
Holy Gospel of our Lord and Saviour
Jesus Christ, which is preached through
all the *world*. To this *Faith* I bind my
self, and purpose (*Gods* grace assisting
me) never to depart from it, and ac-
knowledge that without believing thus,
I cannot be *saved*. I am heartily glad (*O*
heavenly Father) even in my soul, and
give thee all possible thanks, that into
this *Faith* I was *baptized* : and do most
humbly pray thee, O Lord, that this
Faith may not *fail me*, during this life,
nor at the hour of death. And if I
shall at any time hereafter, either by the
temptation of the *Devil*, *imperfection* of
my *senses*, pain of any *disease*, weakness,
or any other means, speak any thing,
in

in any other manner, than shall be agreeable to this *Faith*, I renounce all such *words*, as none of mine, and desire thee, O Lord, to *forgive* them, and *pray* all those, which shall *bear* them (if any such shall be) to account them, as none of mine. This I *pro- test*, thy *Grace* aiding me. To thee be all honour and *praise*, from this time forth, for evermore, *Amen*.

Confession of Gods glory and Praise.

FOR his Great and Wonderful
 works,
Of Creation.
Preservation.
Gover nance.
 For his Goodness.
The excellency of his Glory.
His Highness.
His Eternity.
His Omnipotence.
His Omnipresence
His Omniscience.
The height of his Wisdom.
His Truth.
His Exquisite Justice.

Gen. 1.
 Eccl. 43.
 Psal. 145.
 Rom. 1.20.
 Joh. 17. 5.
 Gen. 14.
 18.
 21. 33.
 Luc. 1. 37.
 Gen. 48. 4.
 Jer. 23. 24.
 Psal 13. 9.
 Joh. 21. 17.
 2 King. 8.
 19.
 Rom. 11.
 33.
 PL 117. 2.

His

Glory and Praise.

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His { Great
Plentiful
Wonderful
Everlasting } Mercy.

Mat. 24.

35.

M. 111. 3.

119. 155.

130. 4.

17. 7.

13. 6.

Gen. 315.

For his Promise of the Seed.

For performance of that Promise.

For sending his only Son out of his bosom, to work the great work of our Redemption.

In being born, in pure and humble manner. Luc. 21. 9

In being conversant on earth, in painful manner. Matth. Mar.

In suffering Death, in grievous manner. Luc. Joh.

For all that he did or suffered } For us on Earth.

For all his comfortable Parables of mercy.

Of the Two Debtors.

Of the Publican and the Pharisee.

Of the Lost Sheep,

Of the lost Goat.

Of the prodigal Son.

Of those that were called at the eleventh hour. Mat. 20. 9.

For his comfortable sayings of mercy.

God sent not his Son into the World to condemn it. Joh. 3. 17.

I came not to judge the World but to save it. 12. 47.

K

The

- Luc. 9. 56. The Son of Man came not to destroy
 mens lives, but to save them.
 Luc. 5. 32. I am not sent to call the righteous, but
 Mat. 9. 13. sinners to repentance.
 19. 11. The Son of man came to save, and seek
 Luc. 19. 10. that which was lost.
 Mat. 11. 8. Come unto me all ye that labour,
 &c.
 Joh. 6. 37. Him that cometh to me I will in no wise
 Luc. 23. cast out.
 34. Father forgive them, &c.
 Luc. 23. This day shalt thou be with me in
 43. Paradise.
 Mat. 15. For his examples of mercy.
 28.
 Joh. 4. The Woman of Canaan.
 Luc. 8. 48. The Woman of Samaria.
 Joh. 8. 11. The Woman with the bloody Issue.
 Luc. 7. 48. The Woman taken in Adultery.
 19. 5. Mary Magdalen.
 23. 43. Zachens.
 21. 62. The Theif.
 Act. 9. Peter.
 Heb. 12. 3. Peter.
 Luc. 4. 29. Paul.
 Joh. 8. 59. Sinners contradicting him.
 10. 31. That would have destroyed him.
 Mar. 27. That stoned him.
 39. That reviled and blasphemed him.
 Luc. 23. That crucified him.
 34. This man receiveth sinners.
 Act. 2. 23.
 3. 15.
 19.
 Luc. 15. 2.

Glory and Praise.

213

For the Holy Spirit.

In the Old Testament.

By moving on the waters.

By sending it into living creatures.

Gen. 1. 21.

By inspiring it into man.

By descending on the Prophets.

In the New Testament visibly.

In the shape of a Dove at Christs Baptism.

Mat. 3. 16.

By the gift of Christ to the Apostles.

Joh. 20. 22.

In the shape of fiery tongues to them.

Act. 2. 3.

Invisibly.

Luc. 1. 35.

In the Virgins Conception of Christ.

Act. 4. 31.

Upon the Congregation in Prayer.

Act. 10. 4.

Cornelius and others.

19. 6.

The twelve Disciples at Ephesus.

Joh. 14. 26.

For his care over us.

16. 14.

For the illumination of our understanding.

Luc. 12. 12.

In our justification.

1 Joh. 1. 27.

Our Regeneration.

1 Cor. 6. 11.

Governing our actions.

Joh. 3. 5.

Comforting } us in tentations.

Gal. 5. 22.

Strengthening

Psal. 43. 10.

Bearing witness with us, and assuring

Act. 2. 4.

us, that we are Gods Children.

Rom. 8. 14.

Reproving us in evil actions.

Joh. 14. 16.

Assisting us in good works.

20.

Putting good things into our remembrance.

Eph. 3. 13.

Interceding for us with grants unutterable.

14.

Rom. 8. 1.

8. 26.

Act. 9. 31.

Rom. 8. 1.

Joh. 16. 8.

Rom. 8. 26.

Joh. 11. 26.

K 2

Motives Rom. 6. 16.

Motives to Repentance.

S. Augst. Ne erubescat pœnitentiam agere, qui non erubuit pœnitenda committere.

BLush not thou to repent, that wast not ashamed to comit things worthy to be repented of.

For as much as it is beyond the compass, and out of the power of natural man
a Pi. 69. not to sin at all, but that we *a* add daily
 27. *b* Jer. 6. 7. *b* as a fountain casting up
 ber waters ; and that it hath pleased God
 (of his mercy to mankind) to promise forgiveness to those that shall truly and faithfully repent them of the same. Therefore the duty of Repentance (of all other parts of Devotion) is most necessary for us, seeing that by it

God in Christ Jesus is reconciled to us.

His anger towards us is appeased.

We are restored to his favour.

Certainly it is a blessed act to confess our own wretchedness ; for whosoever humbleth himself, and penitently bewaileth his, sins, shall be heard by God, and by him be delivered from the punishment due for them.

Motives to Repentance.

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A contrite heart suffereth no repulse.

Origen.

S. Greg.

Repentance is a bewailing for sins already committed, and avoyding for the future the sins for which we grieve: for he that mouens for his sins, and leaves them not, incurs the greater punishment.

It consisteth not in the often repetition and confession of them, without forsaking them: for that is but a simple profession of them, not repenting for them. S. August.

But this is true Repentance when those things seem grievous and bitter to our souls, which in the act were sweet and delightful: and when that ill which was formerly pleasing to us, causeth a heavy and unfeigned grief in us, and provoketh us to look more carefully to our wayes for the future.

Vera peccati confessio est sine intermissione temporis pœnitere. Peccati vero pœnitentia est, ab eo quod pœnitendum intell. xeris destitisse. S. Hilary.

It is a true confession of sin when we repent without intermission. But that is a true repentance of sin, when we forsake that, which we conceive we had cause to repent for.

And again, *Nullus id quod confessus est, deinceps debet admittere, quia confessio peccati, est professio desinendi.*

No man ought to commit again the same

same sin of which he confessed, because there is no true confession of sin, without a profession to leave the same.

And this is the *fruit* of Repentance (as Saint John the Baptist calleth it) to lament for sins past, and utterly forsake them for the time to come. Therefore saith one well, *Agere poenitentiam nihil aliud est, quam profiteri & affirmare se non ulterius peccaturum.*

To repent truly, is nothing else, but to profess, and promise, never to offend again.

Seeing then what Repentance is, let us take a view how necessary it is, and for what respects.

1. In regard of Gods hate to sin, and of that God whom we offend, who being infinite, requireth infinite satisfaction.

Tertul.

2. in regard of our selves : *Hominem sumus, ad poenitentiam nati* : we are men, and subject to fall, and therefore, (upon the matter) we are born to repent us of our sins, that we may prevent Gods Judgements in this world (Of all which hath formerly been treated) to escape his Judgement in the world to come, Eternal death.

For as Men we shall dye, and as Christians we shall give an account.

To say somewhat of this death, for by it we shall pass to the other, except Repen-

Repentance and Gods mercies prevent it.

1. Death is certain, it will come.
2. It is Universal or General, none shall escape it.
3. It is Terrible, especially to the wicked.

1. It is appointed for all men to die.

S. Hierome calleth it, *Irrefragabilis mortis necessitas.*

The necessity of dying is not to be avoided.

S. August. saith, That all things in this life are uncertain, but death; and *Natus es? certum est quia morieris.*

Art thou born? as certain it is thou shalt die.

It was the saying of the Heathen Philosopher, *Sciebam me genuisse mortalem*, I knew I had begotten no other than a mortal man, hearing of his Sons death.

This point, and the certainty of it, is easily proved by experience of

Former ages.

Our own time.

The longest liver, Methuselah, died; Gen. 49.
The Patriarchs, Prophets, &c. died, and were gathered to their Fathers.

29.
Jud. 2. 10.
Ezr. 3. 16.

Where are the Princes of the Heathen become, &c?

They are vanished and gone down to the grave.

K 4

2. And

2. And as it is certain, so it is universal.
 Job. 30. *It is the house appointed for all the li-*
 23. *ving.*

Ps. 89. 47. *What man is he that liveth, and shall not*
see death?

Eccles. 2. *As well the wise man as the fool.*
 16.

Eccles. *All things that are of the earth shall turn to*
 40. 11. *earth again.*

Gen. 3. 19. *Thou art dust (saith God to Adam, and*
in him to all mankind) and to dust shalt
return.

Eccles. *It is the Ordinance of the Lord over all*
 41. 3. *flesh.*

But though it be certain in it self, yet
 in respect of the time, and manner, it is
 uncertain.

For which cause, our Saviour gave
 his Disciples counsel to be prepared for
 it.

Mat. 24. *Watch, for ye know not the day nor hour.*

13. *Be prepared, for the Son of Man will come*
 Lu. 12. 40. *at an hour when ye think not, Like a thief in*
the night.

The time of our departure is uncertain,
 whether it shall happen in our infancy,
 child-hood, youth, or age.

All men live not while they are old, all
 men die not while they are young.

And many times death cometh unex-
 pectedly, suddenly, in our greatest securi-
 ty.

Dies

Dies aderit cum viver mane, vesperi autem non viver.

There will come a day when thou shalt be alive in the morning, and dead before night.

God hath hid from us the certainty of our end, lest we should promise to ourselves any thing for the future.

And as the time, so the manner is uncertain.

Some die in their beds.

Others perish, by fire, sword, water, &c.

We have but one way to enter into this world, divers to depart from it.

3. In it self it is also terrible.

Omnium terribilium, terribilissimum Mors. Aristotle.

Of all terrible things, Death is most dreadful. *Cicero.*

Our Saviour Christ began to be heavy, *Mat. 144. &c.*

34.

But to mankind in divers respects it is terrible.

All occasioned by the Devils malice.

Either he bringeth the parties dying.

1. Into despair and fear,
for Gods Judgments.

2. Into security,
for their own Merits.

3. Into impatience.
by anguish of their sickness.

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4. Into *infidelity*,
by causing a mistrust in Gods mercies.
5. Into *worldly cogitations*,
about leaving and disposing of their worldly estate, or
6. *Vain Hope*,
to recover their former health.

Duca mente abesse mors longe creditur, etiam dum sentitur.

To a heart that is hardned, death is thought to be farthest off, even when it is felt to approach.

Apo. 12.
12.

The Devil is come down to you, which hath great wrath, knowing that he hath but a short time.

Thus much for the *temporal* death, the continual remembrance whereof is so necessary, as nothing more.

Nemo memoriam mortis habens potest peccare.

He that thinketh continually that he must die, doth not easily sin.

2. But to speak more properly, Death in it self were not terrible nor evil, but a passage from this life to a better, A rest from our labours, were it not for the *Account* which is to be given of our life past, and the Judgment which dependeth on it, and followeth it.

For to fall into the hands of the living God

God (in the worst sense, that is to hear his heavy sentence pronounced against our sins) is a fearful thing.

The thought of this, made the holy man Job himself to cry, *Oh that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past!* Job. 14. 13.

The terror of it is so great, that if we seriously consider it, *Our flesh would scarce cleave to our bones.* Ps. 102. 5.

Quoties diem illum considero, toto corpore contremisco: sive enim comedo, sive bibo, sive aliquid aliud facio, semper videtur mihi tuba illa terribilis insonare in auribus, Surgite mortui, venite ad judicium. S. Hier.

As often as I seriously consider of the day of death, I tremble all my body over: for whether I eat or drink, or whatsoever else I do, me thinks that terrible trumpet sounds in mine ears; Arise ye dead, and come to judgment.

Gods judgements are fearful, as they are sometimes executed in this world.

Our first Parents (for their sin) were expelled Paradise. Deprived of Original Righteousness. Made lyable to Condemnation, and became children of wrath. Gen. 3.

Subj. *El* to divers miseries, and labours.

He spared not the Angels that sinned, but cast them down, to Hell, &c.

How

Gen. 7.

How did he sweep away (as it were) the sons of men from the face of the earth by the Deluge?

How did he destroy Sodom and Gomorrah?

Exod. 14.

Did not the Egyptians miserably perish in the red Sea?

What vengeance did he take on the Israelites for worshiping the Golden Calf, and for murmuring against Moses?

Num. 16.

The Scriptures are plentiful in this kind.

But yet these judgements are not to be paralleld with those after death.

1.

In respect of God :

Omnipotent { Highly offended.

Just

Wise

Good

} Justly punishing.

2.

In respect of Man :

Weak

Sinful

Wretched

{ Offending his Creator.

} Suffering just Punishment.

3.

In respect of the sentence it self, which inflicts a punishment, sensible for the pain and misery felt, and prejudicial for the glory lost.

1. He being Omnipotent will be able to execute his vengeance on his enemies, neither shall any deliver them from him.

He

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He is mighty in strength, who bath resisted Job. 9. 3.
him, and prospered?

He is exalted by his power, No Law-giver 36. 22.
like him:

In making Laws just and Holy.

In exacting the due execution of them.

In power to punish the breakers of
them.

Fear ye not me, will ye not tremble at my Jer. 5. 20.
presence?

Fear him who is able to destroy both body Mat. 10.
and soul. 28.

If he whet his glittering sword, and his Deut. 32.
hand take hold on Judgement. 41.

Who is able to abide it? Pl. 130. 3.

Though we be delivered from the judge- 2 Mac. 6.
ment of Man, yet we cannot escape the hand 26.
of the Almighty.

His Courts are so High, so transcendent,
and his Judgements so definitive, that no
appeal lyeth from them.

We must rest upon his doom, and go
no further.

2. Being Just, he will punish the
Breakers of his Commandments: for though
he be merciful, in abundant measure, to
pardon the iniquities of penitent trans-
gressors, yet he is just also to punish the
wickedness of obstinate Malefactors.

Multus ad ignoscendum, multus ad ul- S. Bern.
tiscendum.

As

Mortibes to Repentance.

As he is plentiful in pardon, and forgiveness so is he as plentiful in revenge.
 Eccles. 12. 6. *He hateth sinners, and will repay vengeance to the ungodly.*

Job 8. 3. *He neither perverteth Judgment, nor subverteth Justice.*

Nullum bonum irremuneratum, nullum malum impunitum.

Quaquam scra, tamen certa Naoninis vindicta.

Val. Max. *Lento gradu ad vindictam sui divina procedit Ira, & tarditatem supplicii gravitate compensat.*

Nemo impune malus.

There shall no good act go unrewarded, nor any evil unpunished.

For though God be slow, yet he is sure in his revenge.

God ballanceth his slow proceeding in anger, with the grievousness of his punishment. We know that a bow the farther drawn, shoots farthest. And this we must hold for a firm Maxim and conclusion: That *Nemo impune Malus*. There shall no wicked man escape unpunished.

God will neither be made flexible by favour, nor corrupt by gifts.

Pro. 11 4. *Riches profit not in the day of wrath.*

Eccles. 15 4. *And therefore say not, I have sinned, what harm hath happened to me?*

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For though God be long suffering, he will
in no wise let thee go unpunished.

4.

Concerning propitiation be not without fear,
to add sin to sin.

5.

And say not, his mercy is great, he will be
pacified for the multitude of my sins; For Mer-
cy and wrath come from him, and his Indignati-
on resteth upon Sinners.

6.

We must all appear before his Tribunal,
and receive according to the thing which every
one hath done.

His Sentence will be so Just, that though
in this World we may say, *veniet qui male
judicata rejudicabit dies.*

The day will come when there will
be a review of things ill carried;

Yet in the case between God and man
then, it will not be so.

3. Being Wise, Omniscient.

Nothing is hid from his all-seeing eyes.

He bebooleth all our actions.

He is a discerner of the thoughts and intents
of the heart. Heb. 4. 12.

All things are naked and open to his eyes.

13

He knoweth our thoughts long before, our
manifold transgressions and our mighty
sins.

Therefore no hope of *Evasiō*, by
lyding any thing from him.

4. Being good, He will expect our
Thankfulness.

He

Motives to Repentance.

He hath ever been *gracious* to us; *heaped* many *benefites* on us; And by how much the more *beneficial* he hath been to us, the longer *expected* our *conversion*, and the oftener *admonished* us: By so much the more *rigorously* will he deal with us for *neglecting* these *Benefits*.

Lu. 12. 48. Unto whom much is given, of him much shall be required.

Mat. 25. An account will be exacted of our *Talents* received.

Every man shall be rewarded according to his *works*.

He will exact an *account* from us,

How we have used the *Body* and *Soul*, given unto us.

How we have imployed our *natural Gifts*, *Temporal Blessings*, and the rest.

The *signs* of his *Goodness* to us.

Job. 9. 3. And can we answer one for a *Thousand*?

Our *Judgement* therefore the greater for *abusing* his *goodness*.

2.

Again if we consider this *Judgement* in respect of the *Parties* lyable to it, we shall have greater cause to betake our selves to a more serious consideration of our *estates*.

1. In regard of the *nature* and *condition* of *Man*:

Job 14. 2. A *flour*.

Ps. 89. 47. Of *short continuance*.

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A leaf.

Dry stubble.

His substance but dust.

His life but a Wind, a shadow of no continuance.

13. 25.
Job 13. 25.
7. 7.
14. 2.

Formatus de Terra,

Conceptus in Culpa,

Natus ad penam.

Made of Earth,

Conceived in sin,

Born to suffer punishment.

In regard that he is sinful and wretched. 2, 3

Composed of vanity.

Every man living altogether vanity.

Psa. 63. 4

Lighter than vanity.

Shaped in wickedness.

Conceived in sin.

Psa. 51. 5

Born in uncleanness.

Job 14.

A Child of wrath.

Eph. 2. 3.

A vessel of Perdition, dishonour.

Esa. 64. 6.

Unclean like a filthy Clout.

Job 15. 16.

Drinking iniquity like water.

53. 6.

All have erred.

Agunt mala que non licent, vana que non S. Bern. expediunt.

Faciles ad se luendum,

Debiles ad operandum,

Fragiles ad resistendum.

They do evil which is unlawful, and are vain which is not meet.

Easie

Easie to deceive,
Weak to work.
Frail to resist.

So that our enterance into the world is
miserable.

Conversation in it Culpable,
Dissolution from it Damnable,

The *Consideration* of this *unworthyness*
hath terrified all the *Saints* and *Servants*
of *God*, lest they should fall under this
judgement.

I have sinned, what shall I do, saith
Job 7. 20. Job?

9. 14.
Psal. 6. *How shall I answer?*

O Lord, correct me not in thine indigna-
tion, saith David.

Jer. 10. 24 *Correct me, O Lord, but yet not in thy fury,*
lest I be brought to nothing, saith Jer-
my.

3.
Mat. 25.
34. 41. In respect of the *sentence* it self, which
will be to the good, *Venite Benedicti*,
Come ye blessed: to the bad, *Discedite*
Maledicti, Depart ye cursed, which last
sentence is terrible.

1. They are *cast into eternal torments*,
a punishment *sensible* for the pain and
misery felt.

2. They are *deprived of the Beatiſical*
vision of God, a punishment *prejudicial*
for the *Glory lost.*

The first is terrible.

1. In

1. In regard of the *Suddenness* and *Horror*.

At the time of the *Judges* appearance.

A consuming fire shall go before him, and a mighty tempest shall be stirred up about him. Psa. 50. 3.

Their visitation shall be in *Thunder*, *Earthquake* and *great noise*, *storm* and *Tempests*, and the *flame* of *devouring fire*. Esa. 29. 6.

The day of the Lord is very terrible, who may abide it? Joel. 2, 11.

A day of wrath, a day of trouble and distress &c. Zeph. 1. 15

It shall burn as an Oven, and the proud and all that do wickedly shall be stubble. Malach. 4. 1.

They shall behold.

Above them, The *Angry Judge* disdaining them.

Under them, The *Horrible Pit* gaping for them.

Within them, The *Worm of Conscience* gnawing them.

About them, The *World* burning.

Near to them, The *Devils* accusing them.

Whither then shall a *sinner* flee?

It is *impossible* to be *hidden*, and *insufferable* to *abide*.

If

Motives to Repentance.

If it were terrible for the *Israelites* to hear *Gods* voice delivered by an *Angel*, who brought *no ill news*.

Insomuch as they said.

Deut. 5.

25. 27.

If we hear the voice of the Lord our God any more, we shall die.

And to Moses,

Exod. 20.

19.

Talk thou with us, let not God, lest we die.

What will it be for *sinners* to hear the Judge pronounce this heavy sentence, *Discedite Maledicti*?

Job 20.

27.

Mal. 3. 14.

Jer 29,

23.

Plal. 50.

21.

Nah. 3. 5.

Mat. 25.

42.

2. In regard of the Accusers.

1. The Heaven, and the Earth.

2. Christ as Judge.

Witness.

I will reprove thee, and set before thee the things that thou hast done.

I will shew thy filthiness.

I was hungry, and ye gave me no meat, &c.

3. The Angels; Their attendants in this life.

4. The Devils; who attend them for future torments.

Apo 20.

12,

Dan 7. 10.

Jer. 2. 19.

5. The Books of their Consciences.

Thine own wickedness shall correct thee, and thy turning back shall reprove thee.

6. The Creatures, whom they have abused.

Ja. 5. 1.

Consider this, lest ye bowl and weep in your misery.

Motives to Repentance.

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In regard of the intolerable pains which follow the Sentence.

3.

1. Everlasting Chains of Darkness.

Jude. 6.

Vermis eorum non mariescit.

Esa. 66.

They shall weep for ever.

24.]

Mar. 9.

2. Sharp.

44.

Beyond the furnace seven times beaten.

Judith.

3. Various of divers sorts.

16. 17.

According to the diversity of sinners offences.

Dan. 3.

4. Stinking.

In the Lake which burneth with fire and brimstone.

Apo. 21. 7.

5. Affrighting.

Tormented by Devils.

6. In Bonds, not able to stir.

Bind him hand and foot.

Mat. 12.

Held with Cords of his own sin.

23.

Bind the Tares, &c.

Prov. 5.

Gathered as Prisoners into a pit.

22.

Chains of Darkness.

Mar. 13.

7. In Horrid darkness.

30.

Prefigured by that of Ægypt.

Esa. 24.

A land of darkness.

22.

8. With Company detestable.

Jude. 6.

In regard that Hell is a Place of no Order.

Ex. 12.

Job 10. 22.

Dilatavit Infernus animam suam, & aperuit os suum absque ulla termino.

4.

Job 10. 14.

Esa. 5. 14.

Hell hath enlarged it self, and hath opened his mouth without measure.

Of

Of no Rest, or Comfort.

But cries, vexation, weeping, and gnashing of teeth.

Not a drop of cool water to the thirsty.

Continual mourning, sorrow, without intermission.

Hug.

Plenus ardore incomparabili, dolore innumerabili & Pena intorminabili.

Full of incomparable heat, innumerable sorrows, and endless punishments.

This for *Pena sensus* or the Pain and misery felt.

2.

Now for the Glory and Happiness lost which is usually called *Pena Damni*.

The Loss of Heavens joyes.

The deprivation of sinners from Gods sight.

Than which nothing more Miserable.

The Excellency of Heaven (the place of Gods rest) may be conjectured at

By the End for which it was made.

1.

1. The glory of God here, above other places.

Psa. 19. 1.

The Heavens declare the Glory of God and the firmament his handy-work.

2. The Happiness of the Elect.

Luc. 13.

Abraham, Isaac and Jacob.

28.

Blissed are they which dwell here.

Psa. 84. 4.

They shall be satisfied (*inebriabuntur*) with the plenty of Gods house.

This Happiness we may also value.

By

By the Price it coſt to regain it when it was loſt.

The Pains which Martyrs endured to attain it.

The Testimonies of the Prophets, &c.

The excellency of Heaven may be imagined

By the Description of it.

2.

It needs no Sun or Moon to enlighten it, for the glory of God makes it bright.

Apoc. 21.

The Lamb is the light thereof.

23.

No night there.

Here is that Beatifical Viſion which the Fathers and Holy men ſo deſired, and rejoyced in.

Mine eyes have ſeen thy ſalvation.

Luc. 1. 29.

I ſhall be ſatisfied with thine Image.

Pſ. 17. 15.

Shew the light of thy Countenance, and we ſhall be ſafe.

Pſ. 17. 6.

80. 7.

If I have found grace in thy ſight (ſaith Moſes) ſhew me thy face.

Exod. 33.

If thou deſire pleaſure.

Here is pleaſure for evermore.

If Honour,

Pſ. 16. 12.

Such Honour have all his Saints.

149. 9.

If Good Company,

God, and all the Elect.

If Muſick,

A quire of Angels continually praſing God with their melodious ſongs.

To conclude, here is abundance of all things, want of nothing.

where

S. Aug.

Wherefore, *Sicredimus futurum Judicium, bene vivamus, ne male moriamur.*

Maxima pena, metum perdidisse judicii.

If we believe there will be a Judgment hereafter, let us live well lest we die in an ill case.

It is the sign of a *a feared Conscience* (and that is the greatest punishment can befall a man) to have lost the *fear* of the last Judgment.

Lay all these together. That *all men* are *sinners*.

God hateth *sin*.

It standeth us upon to prevent Gods wrath.

In respect of the judgment of this *World*, temporal; and of the *World to come*, Eternal.

That it will be *heavy* in regard of the

<i>Omnipotence</i>	}	of the Judge.
<i>Justice</i>		
<i>Omniscience</i>		
<i>Goodness</i>		

the	{	<i>Weakness</i>	}	of Man.
		<i>Imperfection</i>		
		<i>Misery</i>		

The Sentence which makes the *wicked* liable to the *sence* of pain, and *loss* of good.

And finding that there is an *unevitable necessity* to repent,

Why defer we to use the means by which

which we may be made clean, our sins may be pardoned, and taken off?

A wise *travailer* takes the day before him.

And a wise *buil ler* the year before him.

Optime fit quod suo tempore fit.

Stultus semper incipit vivere.

It is best done, that is done timely.

A Fool alway begins to live.

For who hath *promised* thee time to repent?

How many have been deceived with this vain *hope*?

The wise man giveth this rule.

Whatsoever good thing thy hand findeth Eccles. 11 to do, do it instantly with thy might, for 10. there is no work, &c. in the Grave.

Make no tarrying to turn to the Lord, and Eccles. 5. put not off from day to day: for suddenly 7. shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed.

Indulgentiam Deus tibi promisit, crastinum 5. Augst. diem nemo promisit. Si male vixisti, bene vive, jam hodie.

And Propter illos qui desperatione periclitantur, propiusuit Deus indulgentie portum. Propter illos qui spe periculantur & dilationibus illuduntur facit diem mortis incertum. Quando venit ultimus dies nescis. Ingratus es qui hodiernum habes in quo corrigaris.

L

And

And again, *Qui ab ini. uitatibus suis recedere negligunt, & sibi de Deo indulgentiam repromittunt, nonnunquam ita praeueniuntur, Dei furore, ut nec conversionis tempus, nec beneficium remissionis inueniant.*

God hath promised thee pardon, it is true, but no man hath promised or can, that thou shalt live while to morrow. If thou hast formerly lived ill, live well to day.

God hath been so propitious to mankind that for the comfort of them that are ready to perish in the sea of desperation, he hath a haven of mercy and pardon. And for their sakes that are illuded with hope, and delay their repentance he hath made the day of death uncertain. Seeing thou knowest not when the last day will come, thou art an unthankful man if thou makest not good use, by repentance, of this day which God hath given thee.

They which are careless to depart from iniquity, and flatter themselves with the hope of Gods pardon, are many times so prevented by the anger of God, as they neither find time to convert, nor the benefit of his pardon.

God hath reserved to himself the pre-eminence of *lengthning* and *shortning* our days.

The

The rich man promised himself ease Luc. 12.
and rest for many years, but one night brought
a period to his supposed felicity.

St. Jerome saith, That men are worthily
taken in the snare of Judgment, as
Fish with a hook, or birds in a net; and
therefore gives this counsel.

*Quia didicisti quod omnia morte finiun-
tur, & in inferno non sit penitentia, nec ali-
quis ad virtutes recursus: dum in ipso seculo
es festina, contende, age penitentiam, &c.*

Seeing thou hast learn't that death
brings an end to all things, and that
there's no repentance in hell, nor any re-
course to vertue; make hast while thou
livest, strive and labor, do penance, &c.

But admit that thou hast the privi-
ledge to know thine own end.

Thinkest thou, that it will be easier to
repent hereafter, than presently?

No certainly;

For the longer thou delayest, the harder
the task of repentance.

1. In respect of the habit.

Custom is another nature.

*Cum aliquid in habitum abierit, difficul- S. Bern.
ter expellitur.*

*Dum servitur libidini, fit consuetudo; & S. Augst.
dum consuetudini non resistitur, fit necessitas.*

When a thing hath once got a habit,
it is hardly expelled.

While we serve and feed our lusts, custom steales upon us, and not resisting custom, we are necessitated to it.

Therefore he gives this *admonition*.

As no man is to despair of Gods mercy, yet he is not so to presume, but that without delay he reconcile himself to God, lest he fall into such a custom of sinning, that when he would, he be not able to get out of the Devils snares.

2. Because the farther we plunge our selves into sin, the farther God is from us.

Hos 7. 13. *Wo unto them that have fled from me,*
9. 17. *God will cast them off.*

3. For the ground the Devils gets of us.
Lu. 11. 22. *He is like the strong man which overcommeth a weaker.*

4. For the *corruptions* of the soul.
The longer we sin, the obscurer the understanding.

The weaker the will, the more disordered the desires.

Who then is so void of understanding or reason, that will think he can repent, after many years, when his sins are multiplied, and grown into a habit, and that God is farther from us?

When the Devil encroacheth on us, and our faculties are corrupted; And cannot do it in his better strength.

That

That sins *encreasing*, the pardon will be easier obtained for them.

That the *infirmity* prevailing, the medicine will cure the *easier*, knowing that *Langor prolixior gravat medicum, brevem languorem recidit medicus.*

A long sickness or languishing disease puts the Physician to his Books, while a short grief is soon cured by him.

Who can carry a great burden in his age, that groans under a little weight in his chief strength?

It was a harder and more difficult act in mans consideration, to revive *Lazarus* being four days in the grave, than the *Ku- lers* daughter newly dead.

*Joh. 11.
Lu. 8. 49*

Grant that thou canst repent in thine age;

1. Yet consider the *time* lost, which might have been spent in *doing good*, and *avoiding evil*.

Why *spendest* thou thy time in *forming* that, of which thou shalt reap nought but *tears*?

The heathen man could say,

He that desires to do good while he is *Seneca* old, makes a plain demonstration, that he hath no mind to goodness, till that time which is unfit for all things.

And it is too late to begin to live, when we are ready to die.

Motives to Repentance.

S. Gregory saith, That he is little better then an Infidel, that forbeareth to repent till he is old. And it is to be feared, that while such an one hopeth for mercy, he shall fall into Judgment.

Can the *infinite* Majesty of God offended, be satisfied with a *little*, a small repentance?

If thou canst not satisfie him for the *sin* of a *day*, why heapest thou the *sin* of many *years*, and protractest to give *satisfaction* till thine age?

Ecclus. 25. 3. *If thou hast gathered nothing in thy youth; how canst thou find any thing in thine age?*

2. Besides, Repentance is the Gift of God, to *whom* he pleaseth, and *when*.

Every one ought to fear that it will not be given him at the hour of death, and is therefore to *work out his salvation* in the time of his life, *with fear and trembling*.

Saint Augustine saith, That seldom or never a full conversion is seen in the end of a mans days, and that much doubt may be made of a late penitent.

Of him that repents at the gasp, and is reconciled (*that is, by the Minister*) to God, I am not certain whether he be secure or not.

S. Augustine is not confident of his *salvation*, though he be *absolved* by the *Priest*.

Therefore, let every one that would be

be out of doubt, *repent* while he is *lusty* and strong, and in his perfect *health*; for he that hath lived ill all his *life*, and *repenteth* not till the *last*, is certainly in great *danger*.

Wilt thou be secure (say two Fathers?) wilt thou avoid all doubt? Repent while thou art well. And why art thou then secure? Because thou repentest when thou mightest have sinned. S. Amb.
S. Aug.

3. There are many impediments in age and sickness.

Men are then troubled with many infirmities.

Cumbered with many affairs.

Grieved with many thoughts, for Wife and Children, Estate and Pleasure, to be left.

And what kind of *penitence* can be expected from men in this estate?

Pœnitentia quæ fit in extremis raro vera est, ob magnam difficultatem in hoc articulo.
It is seldom true, being deferred till our end.

1. For the *great perturbations* arising by the extremity of *sorrows, anguish, thought of death*, all most violent in a dying man.

They suffer him to think of nothing but that with which he is vexed.

2. True *repentance* ought to be *voluntary*, not of necessity.

And a dying man is *forced*.

L 4.

Like

2 Sam. 19.

19

Like to that of *Shimei* to *David*.Like to that of *Mariners* in a storm.

3. If he *thinks* not of it himself (as it is very *doubtful*) his Friends seldom or never send for those who should put him in mind of it, till it be too late, till he be past all *sense* of it.

S. Greg.

And this is a just punishment, saith *S. Gregory*, for not thinking on God while he was in ability to do it. So that one negligence is punished with another.

Lastly, let not the examples of a few cause *protraction* in thee.

For though God forbore his threatned judgments on the *Nemrites*, it was for their forty dayes *repentance*.

And if thou canst *repent* forty days as they did, thou hast the better hope.

And though the *Thief* (in articulo mortis ready to dye) was saved; Yer this example ought not to give liberty to any, to defer so long.

Besides, his *salvation* was no less admirable than any other of *Christs* miracles;

And his *conversion* no less wonderful than his *salvation*:

For when *Christs* own Disciples had denied and forsaken him.

The *Thief* confessed him.

S. Aug.

Credidit Reus, quia negavit Electus.

But trust to thy timely preparati-
on,

on, by the *example of the Wise Virgins.*

And consider and think of thine own *Mat. 25*
estate while thou hast time.

Make no tarrying to turn to the Lord, and *Ecclef. 12*
put not off from day to day; for suddenly
shall the wrath of God come forth; and in thy
security thou shalt be destroyed.

Remember thy Creator in the days of thy
youth, while the evil days come not.

Defer not Repentance unto years un-
apt, testy, weak, when sin leaveth thee,
and not thou it.

Now the time is, when thou maist find
the Judge propitious.

Seek the Lord while he may be found; and *Esa. 55. 6.*
call upon him while he is near.

Repent and be converted, that your sins, *Act. 3. 19.*
may be blotted out.

Now our Repentance prevaieth, chief-
ly, by

1. Prayers. 2. Fasting.

3. Alms. 4. Tears.

Ecclef. 5.

The prayer of the humble pierceth the
clouds. *Ps. 17.*

It was the practice of David after his
fall, as may appear by the 51 Psalm. *Ps. 51.*

It was the counsel of S. Peter to Simon
Magus, Repent of thy wickedness, and pray *Act. 8. 22.*
to God, if perhaps the thought of thine heart
may be forgiven thee; for God is propense
enough if we neglect not this duty.

L. S.

The

Pl. 145. 18. *The Lord is nigh to all them that call upon him.*

Ecclef. 2. 10. *He never forsakes them that call upon him. But of this point more at large elsewhere.*

2. *Though the best fast be the fast of the soul in abstaining from sin, yet the other fast of the body is necessary for us as a salve for a wound.*

S. Aug.

It asswageth the intemperance of the body, represseth inordinate affections, and allayeth the passions of the soul, which arise by fulness.

Lu. 21. 34. *Let not your hearts be overcharged, saith our Saviour.*

All the servants of God by this humbled themselves, when they set themselves to repentance, or to obtain any thing at his hands.

Pl. 35. 13. *David humbled, and chastened himself by fasting;*

69. 10.

It was an ancient Precept.

S. Augustine out of S. Basil saith, that it was commanded as a Law by God to Adam in Paradise, by prohibiting the Tree, And if he had fasted from that tree, we had not needed to have fasted, we are sick by sin, let us be healed by repentance; But repentance without fasting is in vain. So he.

The Flesh had need to be kept under the soul, like a servant, lest it rebel, and

to be held in with this Bit; for let but Tob. 12. 24.
the reins loose, and the flesh will run
headlong to perdition.

Prayer is good with fasting, &c.

And God saith, Turn unto me with fasting. Joel 2. 12.

The Prayer and Alms of Cornelius ascended to Heaven.

3.
Act. 10. 41.

Wilt thou have thy Prayer fly to Heaven, make it two wings, Fasting & Alms.

We are to give alms (saith he) in this S. Aug.
regard that we may be heard when we de-
precate Gods anger for our sins past.

By mercy and truth iniquity is purged.

Whoso stoppeth his ears at the cry of the poor, Prov. 16. 6.
he also shall cry himself, and shall not be heard. Pro. 21. 13.

Give alms of such things as you have, Luke 11.
and all things shall be clean to you. 41.

Break off thine iniquities by shewing mercy on the poor, saith Daniel to Nebuchadnezzar. Dan. 4. 27.

Lastly, the most powerful act of Repentance, is godly sorrow, accompanied with groans, sighs, and tears. 2. Cor. 7.

They are the blood of a wounded soul.

They ascend unto the nostrils of God, as the Odour of a sweet-smelling Sacrifice.

God suffereth them not to be spent in vain, but gathereth them.

Psa. 56. 22.

David every night (in thought of his offences)

6. 6. offences) washed his bed, and watered his Couch with them.

Jer. 31. 9. God promiseth, that if we come weeping, he will lead us in mercy.

And therefore commandeth it as a chief demonstration of our hearty repentance.

Joel 2. 12. Saint Peter, after his denial of Christ wept bitterly, but said nothing. We find that he wept, not what he said. He made choice to repent rather with tears and no words, than with words and no tears.

Lu. 22. 62. S. Ambr. *Refle flevit & tacuit, quia quod defleret, non solet excusari.*

Lu. 7. 48. Mary Magdalen wept, but said nothing, yet Christ said to her, thy sins are forgiven thee.

Esa. 38. 5. Ezechias wept sore, The Lord said, I have heard thy Prayers, and seen thy tears, and added fifteen years to his life.

S. Aug. Lachrymae tacitae quodammodo preces sunt, veniam non postulant, & merentur.

Sufficiet auribus Domini imber oculorum, fletus citius audit quam voces.

Let the wicked therefore forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord.

To day if you will hear his voice, harden not your hearts.

If we will not hear this voyce of his, Repent, for the of Kingdom Heaven is at hand,

hand. He will stop his ears to us when we cry, *Lord open unto us*, though we cry with tears, as *Esau* did for his *Father's blessing*, who found no way of changing his (Father's) mind, though he sought it with tears carefully, when it was too late. Mar. 4. 17.

For, though tears prevail in their due time and happy is he that can shed them: Yet when the door is shut, God will say Heb. 12. to the impenitent sinner, as he said to the foolish Virgins, *I know ye not.*

The Duty of Repentance.

THIS duty of Repentance consisteth of two parts:

1. *Mortification of the old man*, which is the first degree of *Regeneration*.

2. *Quickning of the new*, which is the second.

1. *Mortification* is an act of the Holy Spirit in us, who doth by little and little quench and abate in our souls and bodies, the natural strength of our corruption, which was crept into us Partly originally, by *Adams fall* (which is that we mean by the *Old man*) and partly that Sin, which we have actually increased by our own frailty. Rom. 6. 4. 5. 6. Colof. 3.

It consisteth

1. In our *acknowledgment of Sin.*

2. In

2. In our *Contrition and Sorrow.*

Both which are set down in one

Ps. 38. 18. Verse of the *Psalmist.*

1. Our *acknowledgement* is either

{ 1. *Inward.*
2. *Outward.*

1. *Inward acknowledgement*, is when we feel the *burden* of our *sins* pressing us down, our *consciences* accusing us, and our thoughts testifying against us.

Psa. 38. 5.

Rom. 2. 15.

Psa. 38. 35.

2. *Outward*, is when we make *Confession* of them by *speech*, or other *outward actions*.

And this *Confession of sin*, is a *publication* or *manifestation* of our *unworthiness* and *guilt*, whereby we *testifie* and *be-wail*, that we have *sinned* against *God*, and have (withal) a *settled resolution* and *purpose* to *offend* him no more.

Confession { *Publick*
is either { *Private.*

Publick Confession is, when upon the *Lords Day*, or other *dayes* appointed for *Gods worship* we in the *open Congregation* together, or after the *Minister*, do *confess* our *sins* to *God*.

Private is, either 1. *To God* in our *Closets*, or other *private places*, as Ps. 32. 5. 38. 9. 18. 41. 4. 51. 2 Sam. 24. 10. Dan. 9.

2. *To men.* Jam. 5. 16.

2. *Con-*

2. *Contrition* is a sorrow and grief of the *Conscience*, and mourning of the *Soul*, because we have offended God. having also joyned with it a *displeasure* against our selves, and a true *humiliation* both of *souls* and *bodies*, as *Jam.* 4. 9. *Esa.* 66. 2. *Eze.* 36. 1. 41. 10. *Jon.* 3. 8. 2. *Kings* 22. 19. *Mat.* 5. 4. 2. *Cor.* 7. 9. 10. 11.

Quickning of the new man is when we, returning to God live *spiritually*, and have a *desire* (for the time to come) to please *Him*: this is also called a *Conversion to God*.

And this we do.

1. By avoiding evil.

2. Following that which is good.

Both comprehended in *Psa.* 34. 14. *Esay*, 1. 16. 17.

The *Benefites* we receive by *Repentance* are,

The *deferring of Gods punishments due for sin.*

The *mitigation of his displeasure.*

The *averting of his judgements.*

The *escaping of eternal death.*

The *prolonging of our prosperity.*

The *attaining of Eternal life.*

Pf. 95. 10.

Rl. 89. 32.

33.

2 *Chron.*

30. 8.

Jon. 3.

Ezech. 33.

Joh. 3. 10.

1 *Kings*

21. 29.

Dan. 4. 27

Con.

Confession of sins.

Jer. 9.

WHo will give water to my head, or tears to mine Eyes, that I may day and night bewail my sins. and ingratitude against thee, O God, my Creator? Many things there are which terrifie mens consciences, and bring them to the true sense of their sins, but nothing is so available thereunto, as the contemplation of the greatness of thy goodness, and the multitude of thy benefits. That therefore, O Lord, my poor wretched soul may the better see and consider in what estate it stands; I will recount thy manifold blessings, & the number of my sins, that thereby also, I may more clearly understand who thou art, and what I am, how gracious a God thou hast been to me, and how rebellious a sinner I have been to thee.

Gen. 2. 7.
1. 26.

There was a time, O Lord, (as thy divine Majesty best knoweth) when I was not, and thou tookest me out of the dust of the earth, and gavest me a being; creating in me a soul after thine own similitude, and made it capable of thy glory. Thou didst create my body, with all the members and senses thereof; and my Soul, with all the powers and faculties thereof. And as thou
didst

didst create me, so thou didst preserve me
 in my mothers womb, that I might come Pl. 22. 19.
 safe into this World, and receive the
 mark and badge of all thine, even the Sa-
 crament of Baptism, whereby I was
 cleansed from the guilt of Original sin.
 Amongst a multitude of *Inidels* dispersed
 over the face of the Earth, thou wouldst
 have me in the number of the *faithful*,
 even of those to whom so happy a lot
 hath fallen to be thine, *regenerated with the* Tit. 3. 5.
water of Baptism: from which time I
 was taken to be *thine*, and that admi-
 rable and happy contract was made be-
 tween us, that *thou* shouldest be my Lord,
 and I thy *Servant*; *thou my Father*, and I
 thy *Son*: that *thou* shouldest perform and
 shew to me the love of a *Father*, and I
 to thee the duty of a *Son*. Further, O
 Lord, thou didst descend from Heaven
 to Earth for my sake, seeking me in all
 the wayes wherein I had lost my self.
 With thy *Humanity* thou didst ennoble
 my nature, and by thy *bonds* didst deli-
 ver me from *bondage*. Thou didst
 challenge me from the power of the
 Devil, by delivering thy self into the
 hands of *sinners*, and didst destroy sin,
by taking upon thee the form of a sinner. Phil. 2. 7.
 With what reverence shall I speak of
 that other blessed Sacrament, which Thou,
 also,

also, O Lord, hast instituted and ordained for a *remedy* of all the *miseries* which have *befallen* me and the many sins I have *committed* since my *Baptisme*, and for a *salve* and cure for all my *spiritual diseases*, even the *Sacrament of thy most precious Body and Blood*? And as thou hast *bestowed* on me all these *divine and heavenly blessings*: so likewise in plentiful manner hast thou *beaped* on me *temporal favours*. Thou hast from my *birth* to this *hour*, preserved, nourished, cloathed, and fed me, in most abundant *manner*, giving to me the use of all thy *creatures* for my *sustentation*. Nay, what couldest thou have *done* more for me, than thou hast *done*? Or what couldest thou have *given* me more, than thou hast *bestowed* upon me, either of blessings of this *World* or of the *World* to come?

Now, having received all these *mercies* and *favours* from thee, how have I on my part behav'd my self in *thankfulness* to thee for them? Have I returned due praise unto thy *Majesty* for them, or carried my self, and ordered my life, like to one that might any way deserve them? O Lord, I confess that I have not; for such hath been the *malice* of my heart, that instead of shewing my self conformable to thy will, I daily add sin to sin, and
iniquity

iniquity to iniquity, *heaping up wrath* Rom. 2. 5
for my self against the day of wrath. How
 can I without *tears*, remember, how
 often thou mightest justly have slain me,
 and yet (notwithstanding my sins, which
 call for vengeance) no evil hath *happened*
unto me? How many souls burn in Hell
 fire, which have sinned far less than I,
 and yet I remain alive? What had be-
 come of me, if thou hadst taken me away
 with those at the same time? How strict
 had my *Judgment* been, if thy *Justice* had
 laid hold on me, laden with so many
 sins? Who then, O Lord, hath *bound* the
 hands of thy *Justice*, who hath *deprecat*
 for me, when I lay thus lulled asleep in
 the security of my sins? What hath *pleased*
 thee in me, that thou shouldest deal more
mercifully with me, than with those, who
 in the midst of their *dayes*, in the *beat* of
 their *youth*, are taken away from amongst
 us? My sins cryed out against me, and
 thou stoppedst thine ears; my *offences*
 daily *increased* against thee, yet thy *mercy*
 daily abounded towards me. I *finned*,
 thou didst *expect* me, I *fled* from thee,
 and thou *followedst* me: I was *weary* in
 offending thee, and thou not *weary* in ex-
 pecting me. And in the midst of all my
 sins, I ever received many good *inspirati-*
ons and goodly *reproofs* from thy holy
 Spirit.

Spirit, which checked me in the dissolute course of my life. How often hast thou called me with the voice of Love? How often hast thou terrified me with threats and fears laying before me the peril of death, and the rigor of thy divine Justice? How often hast thou followed me with thy Word preached, invited me with thy blessings, chastened me with thy scourges, compassing me about that I could by no means flee from thee? And lastly (which is not the least of thy mercies) with what patience hast thou waited for my serious Repentance?

Psal. 106. *What then, O Lord, shall I render back to thee, for all that thou hast done unto me? In that thou hast created me, I owe thee all that I am created, in that thou hast preserved me, and thus long expected my return to thee, I owe thee, life and all that I am. But in that thou hast regenerated, sanctified, and redeemed me, and left those excellent pledges for my salvation, I know not what to render unto thee. For, if the lives of all men and Angels were in my power, and that I could offer them unto thee for a sacrifice of praise and thanks; yet were it nothing, being compared to the least of all thy spiritual blessings bestowed on me.*

Who

Who therefore will give a fountain of Jer. 9: 1.
tears to mine eyes, that I may lament
my great *ingratitude*, and unjust *retribu-*
tion for all these thy manifold *blessings*
heaped upon me? Help me thou; O
Lord, and give me grace, that I may
heartily *confess*, and grievously *bewail*
my hainous *offences* and *transgressions*,
against thee, that thou mayest be recon-
ciled to me, and in thy abundant *mercies*,
shew some *pity* to me for them. I am thy
creature, O Lord, made after thine
own *Likeness* and *Image*: acknowledg
thy *workmanship*, for it is thine own.
In taking away the *soyl* and *filth*, where-
with it is *defiled* and *stained*, thou shalt
soon perceive it to be thine own *handy-*
work. Art not thou a *Father of mercies*, 2 Cor. 1:
which have neither *number*, *end*, nor 3.
measure? Although I have shaken off the
duty and *obedience* of a child towards
thee, yet cast not thou off the *love* of a Father
toward me, I beseech thee. Although
I have done many things, whereby thou
mightest justly *condemn* me, yet thou
hast not lost the *means* whereby thou
mayest *mercifully save* me. If thou *for-*
sake me, to whom shall I flee, who is
there to help me besides thy self? Ac-
knowledg, O Lord, a *straying sheep*: Be-
hold I come to thee all *wounded*, thou
canst

canst *heal* me: *blind*, thou canst *enlighten* me: full of *l* *pr* *sie*, thou canst *ch* *an* *s* *e* me: and spiritually dead yet, thou canst *re* *vi* *ve* me. Thy *mercy* is greater than my *sin*: thy *clemency*, more than my *wick* *ed* *ne* *s*: and thou canst *re* *mit*, more than I can *com* *mit*. Do not then, O Lord, put me back from thee: look not so much upon my *sin*, as upon thy infinite *mercies*, who livest and reignest God of all *mercies*, world with out end.

Another.

- Exod. 34. **O** Almighty Lord God, great in thy power, and terrible in thy judgment, who madest the Heaven, the Earth, the Sea, and all things in them, by thy Work, whose Power cannot be resisted, and whose mercy is over all thy works. All things are under thy power and rule, both in heaven and earth. Thou shewest mercy on whom thou wilt, art pitiful to whom thou pleasest, and wouldest not the destruction of any. O God rich in mercies, who out of thy extraordinary love to mankind, even when we were thine enemies, didst send thine only Son into the world, that every one that believed on him
- Eze. 33. 11.
Eph. 2. 4.
Rom. 10. 5.

might not perish, but have life everlasting.
 Have mercy upon me, have mercy upon
 me, according to thy mercy, and ac- Pſal. 51.
 cording to the multitude of thy mercies, do
 away my offences. Holy Father, I have Lu. 15. 18.
 sinned against heaven and before thee, and
 am no more worthy to be called thy son, I
 have turned from thee, and have broken
 all thy Commandments. I have not walked
 aright, but have gone after mine own
 lusts, choosing these ways, which thou Esa. 65. 1
 hast forbidden me to tread in. Neither,
 O Lord have I feared thine anger, but
 have been in all things disobedient unto
 thee, and have hardened my heart against
 thee. I have hated instruction, and cast
 thy sayings behind me. Truth hath found Pro. 3. 12.
 no place in me, and my hands have been
 the workers of much wickedness. I have
 spoken vainly, idly, and wickedly. I
 have brought forth deceit, and meditated
 the way of untruth. I have provoked thy
 wrath against me, by accustoming my self
 to do the work of the flesh, and rejecting
 the good motions of the Spirit. Wo unto
 me rebellious wretch, that I have com- Esa. 30. 11
 mitted these wicked acts, against thee, so
 loving, so good, so gracious a God; to the
 utter destruction of my soul, without
 thy mercy in Christ Jesus. In remem-
 brance, and confidence whereof, O Lord,
 I

- I come to thee, and humbly intreat thee, that thou wouldest not *reject* a contrite, humble, miserable, and repentant *sinner*, who at this time earnestly invocateth thy Name. *Return a little*, O Lord, and be intreated for my manifold *sins*, do not unto me according to the *multitude* of them, neither reward me according to my *transgressions*. Let my humble prayers, sighes, and groans, come into thy *presence*, and according to thy *promises*, receive me again into thy favour. For, O Father, I am one of those, whom thy only *Son* redeemed with his most precious *blood*. O Lord, my *soul* doth loath my *life*, by reason of my manifold
- 1 Pet. 5. 6. *sins*, and I humble my self under thy
 Aba. 3. 2. *mighty band*, because I know, that in
 thine *anger* thou shewest *mercy*, and in
 time of *trouble* thou doth forgive *offences*.
 And behold, O Lord, that I confess
 my *sins*: beseeching thee for thy *goodness*,
 to do unto me, according to thy wonted
mercy. I am confounded and ashamed
 to lift up mine eyes unto thee, because
 my *sins* have prevented my *prayers*, and
 have ascended up to thee, before them.
- Psal. 51. Against thee, O Lord, have I sinned
 and done much evil in thy sight; yet
 wherefore should I die in my *sins*, seeing
 it is not thy pleasure, that any *sinner*
 should

should die, but turn unto thee and live? Ezech. 18.

For thou art good and gracious, and savest those who are altogether unworthy, out of the abundance of thy mercy in Christ Jesus the Righteous. For although thine anger against sinners is unsufferable, and who may abide it? yet thy mercy towards offenders is unsearchable, and who can find out the depth thereof, or describe it? Our Fathers in their troubles cried unto thee, and thou didst deliver them, they put their trust in thee and were not confounded. And though they, by their offences, have justly provoked thine anger, yet (upon their humiliation) thou didst remember thy covenant, and ease them of their afflictions, O Lord be merciful also unto me, for I am miserable and wretched. Psal. 22.

Heal my soul, Psal. 41. 4.
for I have sinned against thee. My soul is
very much disquieted within me: how long
Lord will it be, ere thou look upon me, and
deliver it? 6. 3.
Lighten mine eyes, for I have
(too long) slept in death, and my sins
have (too long) had dominion over me. 13.
Return, O Lord, at the last, and be
gracious unto me, O deliver my soul,
and have mercy upon me: And all my
bones shall say, Lord who is like unto thee? 13. 3.

To thee be all Honour, Praise, and
Glory world without end. Psal. 35.

M

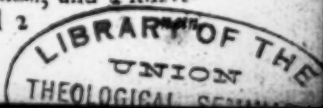
Another.

Another.

O Lord Jesus Christ, the only Physician of sick souls, who in the fulness of time came into this World, not Gal. 4. 4. to call the just, but sinners to Repentance. Mat 9. 13. Behold me, the most wretched of all sinners, who (with as much humility as I am able) in the confidence of thy great goodness, cast my self before the foot-stool of thy Majesty, confessing my great and grievous offences. And if the Publican Lu. 18. 13. in the Gospel durst not lift up his eyes to heaven, but stood a far off, and smote his breast, saying, Lord be merciful to me a sinner, what shall I do, whose sins surpass the greatest sinners offences? For all my inward and outward parts, are wholly depraved, and nothing that is good remaineth in me. And, when I look into the book of my conscience, I find, that I have abominably polluted that garment of innocency, which I received at my Baptism. I have put all my strength to offend thee with all the members I Ro 13. 15. have. For, my feet have been swift to evil, and slow to good: mine eyes open Ecl. 3. 15. to vanity, and shut to that which is truly amiable. My hands stretched to covetousness,

conscious, and closed from the works of mercy : *mine ears ready to hear evil*, and stopped to the good motions of the Spirit : and my *soul*, (the noblest part in me) which hath eyes to contemplate the glory of thy Majesty, I have turned away from the consideration of thy Excellency, to the vain and transitory things of this life. I have given liberty to whatsoever mine eyes have desired, and have not resisted the unclean passions of my heart : so that the whole course of my life hath been a continual warfare against thee. How often have I returned as a dog to the vomit, and as a sow washed, to the mire ? I am that Fool, which hath said in his heart there is no God. For I have lived so dissolutely, that I have made plain demonstration by my behaviour, That I believed, thou either wert not at all, or else couldst do nothing at all. Thou, O Lord, hast often called me, and I have neglected thy voice : Thou hast expected me, and I have abused thy patience. Thou hast given me the treasure of a long time to repent, and I have consumed it wastefully. Thou hast stricken me, and I have not been sensible of thy hand. Thou hast afflicted me, and I have made no use of thy correction. Thou didst sweat, to make me clean, and I still re-

M 2



- main in my *poſſi*ve. I am *bar*ned, as well with thy *puniſhment*, as with thy *bleſſings* being *rebellious* to the one, and *unthankful* for the other. And what ſhall I further ſay? but that my *heart*, *ſoul*, thoughts and *body*, are all impure
- 1 Tim. i. 5. and *defiled*, and that of *all ſinners* I am the *chief*, unworthy *earth* ſhould any longer *ſuſtain* me, or that I ſh^d expect any thing from thee, but thy ſevereſt *Judgment*. For if thou ſparedſt not *Lucifer* and his *Angels*, for one only ſin pride, but didſt caſt them from *Heaven*, to be *reſerved* for *everlaſting chains of darkneſs* unto the *judgment of the great day*: what can I hope or look for, that have offended thee, not in one offence alone, but in all kind of *transgreſſions*? For my *ſins* are in number *numberleſs*, inſomuch, that I *hate my ſlf*, for my *ma*lneſs, that from ſo noble a *liberty*, I am fallen into ſo baſe a *ſervitude*: and find my ſelf over-
- Pſa. 55. 5. *whelmed with the horrible dread of thy fearful Judgments*. Yet when I behold and conſider that infinite *mercy of thine*,
- Pſa. 145. 9. *which ſurpaſſeth all the reſt of thy works*, I am a little *reſreſhed*, and my ſoul is a little *comforted and revived*: for as by the *examination* of the *hainouſneſs of my ſins*,
- Ezech. 18. and the *ſtri*ctneſs of thy *Juſtice*, I did
- Joel 2. *almoſt deſpair*: ſo *conſidering* and weigh-
ing

ing the testimoniēs of thy *Servants*, lest upon record, for the comfort of poor distressed *son's*, I am somewhat again *cheared and raised up*. For, besides the places of *consolation*, and many more, I find, by divers *Parables* and *Similitudes* of thine own, how *ready* and *propense* thou art, to receive and pardon the Penitent. As, by the *lost penny*, the *lost sheep*, and *Luc. 15.* by the *prodigal Son*, whose *Image* I find in my self, and whose *life* mine doth fully parallel. Wherefore, O Lord, I humbly intreat thee, to restore me (thy *lost Son*) to thy favour: and withal, to give me true sense and knowledg of the *innocency* I have lost. I do not desire, that thou shouldest deal so kindly with me, as *that Father did with his Son*: but I shall be happy and glad, if thou wilt entertain me, as *one of the meanest of thy hired servants*. My hope and confidence is that thou wilt pitty me, because thou art the fountain of *pitty* and *compassion*. Behold me therefore with the eyes of *pitty*, look on me, and ease me, who come unto thee laden with the heavy *burden of my sins*: pardon them, and *save me*, for thy infinite *mercy*: and remember not my *sins*, but thine own *sufferings*: think not on me, as a *proud* and rebellious *mal factor*, but as an *humble*

and penitent convert. Look on me with those eyes of *Compassion*, wherewith thou
 Lu. 7. 48. didst sometime behold *Mary Magdalene*,
 22. 62. *Peter*, and the good *Thief*: give me true
 23. 43. *knowledg of my sins* with the first; true
 contrition with the second; and receive
 me with the third, into thy heavenly
Paradise. Let thy obedience satisfy for
 my rebellions, thy innocency for my guilt,
 thy humility for my arrogance, thy
 fasting for my intemperance, and thy
 justice for my iniquity. Lord, if thou
 wilt thou canst make me whole, and re-
 store me to thy former grace. Purifie,
 purge, and cleanse me from mine of-
 fences, and open mine eyes, that I may
 clearly see mine own pollution: and
 make me to grieve that I have not
 grieved for my sins, as I ought to have
 done. And as thou hast by thy long-
 suffering hitherto expected my repen-
 tance, so of thy infinite mercy and good-
 ness, pardon me repenting: and grant me
 grace, that I may be afraid to offend thee
 hereafter. Hear me O sweet Saviour,
 and make intercession for me to the
 Father, with whom and the Holy Spirit
 thou dost live and reign coequal and
 eternal Lord God, world without end.
 Amen.

Mat 26.
39.

Confession of sins.

I confess, O Lord,

That I was shaped in wickedness, and Psa. 51. 5
in sin my mother conceived me.

That I was brought forth in uncleanness. Job 14. 4.

That I am a root of bitterness. Deu. 29.
18.

A wild Vine of Sodom.

A branch of of the wild Olive. 32. 32.
Ro. 11. 14.

The child of wrath. Eph. 2. 3.

A vessel of dishonour and perdition.

That my heart is rebellious, like a starting Bar. Ose. 7. 16.

That my throat is an open sepulchre, Psa. 5. 10.
venting all folly.

That I am of polluted lips. Esa. 6. 5.

That my tongue talketh nothing but vanity. Pl. 144. 11.

That mine eyes are evil, prone to lust. Mar. 7. 22.

That mine ears are uncircumcised, and Psa. 58. 4.
like the deaf Adder.

That I have a Forehead of brass, and Jer. 3. 3.
a neck of iron.

That my hands are slow to good. Heb. 12.

That my feet are swift to evil. 12.

I have sinned against thee O Lord, Ro. 3. 19
and in thy sight, not fearing thy Majesty.

My sins are,

In quantity,

Large, and of a great size.

Esa. 57. 8.

M 4.

Of Pl. 25. 11.

Of long continuance.

From my Mothers br. sts.

Hof. 9. 9.

Deep

Psa. 38. 4.

Heavie. Like a Burden.

Zach. 5. 7.

Like Lead.

Stretching to heaven with their cry.

Jer. 30.

Many in number :

Is. 15.

Like the Stars.

Pf. 40. 12.

More than the hairs of my head.

Oratio

The Sands of the Sea.

Manass.

Oftentimes reiterated.

Esa. 47. 20.

As a Fountain casting out water.

Jer. 6. 7.

Till they become as a habit.

Esa. 1. 18.

As red as Scarlet and Crimson.

Ro. 7. 14.

As red as Scarlet and Crimson.

1 Kings 21.

I am sold under sin.

25.

Till they become natural to me.

Jer. 13. 23.

Like the Æthiopians skin,

The Leopards spots.

In quality,

Psa. 5. 18.

The worst of sins.

Ro. 6. 21.

Strong, like Cords and Cart ropes.

Ezec. 13.

Gaining nothing thereby.

19.

For a handful of Barley, a little bread.

Eph. 4. 19.

Committing sin with greediness,

Jer. 3. 3.

Sin upon sin.

Ezec. 3. 7.

With impudence.

6. 15.

Not being ashamed.

Gal. 2. 18.

Knowing it to be sin.

Jam. 4.

Giving offence thereby.

17.

Unthankfully

Mat. 18. 7.

Like

Directions to Pray.

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Like the Dog to the Vomit.

Ro 8. 21.

Like the Sow to the mire.

2 Pet. 2. 2.

Therefore O Lord, because thou art just,

Psal. 119.

and thy judgments true;

137.

I reap the fruit of my foolishness.

For what fruit have I in those things whereof I am ashamed?

Ro. 6. 21.

My days are consumed in vanity, and my years in the bitterness of my soul.

Pf. 102. 3.

Joh 7. 11.

Pf. 38. 3.

And now there is no health in my flesh because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

My heart trembleth also with reverence of thy judgments,

I feel bitterness above the bitterness of death, in that I have forsaken thee O-God, and that thou hast forsaken me.

Woe unto me rebellious. Wretch for this doing.

See and consider; O Lord how vile I am become, for my Soul abhorreth to live.

I have roared for the disquietness of my heart.

Pf. 38. 8.

And what shall I now say, or wherein shall I open my mouth? what shall I answer, seeing I have done these things?

Miserable man that I am, who shall deliver me out of this body of death?

Ro. 7. 24.

When I have not what I can further say or do, this only remaineth, this is my last refuge, that

2 Chron. 20. 12.

I direct mine eyes to thee.

M 5

One

Psal. 130.

Out of the deep have I called to thee, O Lord : Lord bear my voice.

If thou Lord shouldest be extreme to mark what is done amisse, O Lord who may abide it.

Enter not into Judgement with thy Servant, O Lord, for in thy sight shall no man living be justified.

Wherefore, O Lord, I appeal from Thee, to Thee:

From Thee, a just Judg,
To Thee, a merciful Father.

From the Throne of thy Justice,
To the Seat of thy Mercie.

O Lord be pleased to admit of this appeal.

If thou do not, I perish.

Mat 8. 25.

1 Tim. 2.

4.

2 Pet. 3. 9.

1.

Psal. 119.

94. 138. 8.

Wisd. 11.

24.

Pl. 116. 15.

Dan. 9. 19.

Heb. 1. 16.

And, O Lord, carest thou not that I perish?

Who wouldest have all to be saved, none to perish.

I am thine, O save me.

Despise not the work of thy hands.

Who hast nothing which thou hast made.

I am thy servant and son of thy handmaid.

Thy Name is called on by us.

Thou art not ashamed to be called our Lord.

I am the price of thy Sons blood.

Directions to Pray,

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O spare thy *Workmanship*,
thy *Child*,
thy *Name*,
the *price* of thy *Sons blood*.

But I am a *sinner*, and God beareth not
sinners.

2.
Joh. 9. 30.

Yet I pray thee remember of what
I am made, *that I am but flesh, and a*
wind that passeth away, and cometh not
again.

Ps. 78. 40.

Take notice of the *matter* of which I
am made.

Remember *that I am but dust*.

Frail *Flesh*.

103. 14.

Light *Wind*.

Loose *Dust*.

And wilt thou, O Lord, *break a keaf*
driven with the wind to and fro? and wilt Job. 13. 15.
thou persue dry stubble?

Behold, O Lord, though I have sinned,
yet I *humble my self* under thy mighty
band.

3.
1 Pet. 5.
6.

Spare the *humble* and *contrite*.

David spared *Shimei* that *railed on*
him. And David was a man according to
his own heart.

2 Sam. 19.
19.
1 Sam. 24.
14.

Therefore do thou spare me.

Abab King of *Israel* forgave the King
of *Syria* his offence, *upon his humiliation*.

1 Kings.
20. 34.

Was there ever King of *Israel* more
merciful than thou?

Thou

1 King. 11. Thou forgavest the same *Abab* (who
29. had sld himself to sin) when he *bumbled*
himself.

Spare me also I beseech thee.

Psa. 80. 4. O Lord ~~do~~ long wilt thou be angry with
thy *Servant* which prayeth.

Job. 31. 3. Surely Lord I hide not my sins like *A-*
dam, but confess them.

1 Col. 11. Behold I judge myself,
31. Accept, O Lord, the *Sacrifice*, of a
2 Cor. 7. 11 troubled Spirit,
A *Contrite* heart,
A *grieved* soul.

A *wounded* Conscience.

Though I have sinned against thee.

4. It hath ever been thy *Practice* to be
merciful.

Psa. 22. 4. Our fathers trusted in thee, they trusted,
and were not confounded.

25. 6. Thy mercies have been ever of old.

89. 49. Lord, where are thy former loving kind-
nesses ?

Syr. 2. 10. Look at the *Generations* of old, and see,
did ever any trust in the Lord and was con-
founded, or whom did he ever despise that
called upon him ?

It is due by thy *Promise*.

5. Psa. 119. Remember thy *Word* unto thy servant ; upon
49. which, thou hast caused me to hope.

41. Let thy mercy come unto me, O Lord : even
thy *sa'vation*, according to thy word.

God

Directions to Pray.

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God hath promised, which cannot lie.

Tit. 1. 2.

He is a God of truth.

Pl. 3. 36. 6.

Heb. 6. 17.

Rom. 3. 2.

And confirmed it with an oath. Which promise the unbelief of men cannot make v. 14.

If we believe not, yet he abideth faithful, 2 Tim. 2. 13.
he cannot deny himself.

There will arise no benefit by my destruction. 6.

For what profit is there in my blood, if I Pl. 30. 9.
go down into the pit?

For in death is no remembrance of thee, 6. 5.
and in the grave who shall give thee
thanks?

Wilt thou shew wonders to the dead? or 88. 10.
shall the dead arise and praise thee?

Shall thy living kindness be declared in Pl. 88. 11.
the grave, or thy faithfulness in destruction?

The grave cannot praise thee, Death cannot Esa. 38. 18.
celebrate thee: The living, the living, he shall
praise thee.

I will not die, but live and declare the works Psa. 118.
of the Lord. 17.

O taste and see how gracious the Lord is, Psa. 34. 8.
blessed is the man that trusteth in him. 1 Pet. 1. 3.

Thy mercies, O Lord are Sweet.

Pl. 109. 2.

97. 17.

Comfortable.

63. 4.

Better than life.

5. 7.

Many. A multitude of them.

51. 1.

Pleasant.

130. 6.

Tender.

Luc. 1. 78.	Tender.
Ro. 5. 20.	Superabundant.
1 Tim. 1.	Wonderful.
14.	Infinite.
Psa. 17. 7.	Great.
71. 13.	Broad. From the East to the West.
86. 1.	Long.
119. 156.	Deep.
103. 12.	High. { To the Heavens.
Eph. 3. 18.	{ Above the Heavens.
19.	Past knowledge.
Psa. 36. 5.	Eternal of old.
108. 4.	For ever.
Psa. 25. 5.	Preventing.
103. 17.	Following.
136.	Compassing.
89. 2.	Pardoning.
79. 9.	Pardoning.
23. 6.	Crowning.
32. 11.	Over all thy works.
103. 13.	Our sins.
4.	Thy justice.
145. 9.	Thou art the Father of mercies.
Ro. 5. 20.	Thou art patient and slow to anger.
Jam. 2. 13.	Thou winkest at the sins of men, because
2 Cor. 10.	they should repent.
3.	Sparing thy people, forty years.
1.	Many times thou didst turn thy wrath a-
Wisd. 11.	way, and wouldst not suffer thy whole dis-
23.	pleasure to arise.
Pf. 95. 10.	It is thy mercy that we are not consumed.
78. 39.	
Lam. 3. 21.	

Directions to Pray.

273

Gentle in correcting, insomuch as thy
Justice is not without mercy. 2.

I will visit, their offences with the rod, and
their sin with scourges, nevertheless my lov-
ing kindness will I not utterly take from
him. Pf. 89. 24. 33.

He hath not dealt with us after our sins.
How shall I smite thee, O Ephraim?
Placable and easie to be pacified. 103. 10. Hof. 11. 8. 3.

He will not alway be chiding, neither
keepeth he his anger for ever. 103. 9.

His wrath endureth but the twinkling of
an eye. Psa. 30. 5.

For a small moment have I forsaken thee,
but with great mercies will I gather thee. Psa. 54. 7.

In anger he remembreth mercy.

David said, I have sinned against the
Lord. And Nathan said to David, The
Lord hath also put away thy sin, thou shalt
not die. Abac. 3. 2. 2 Sam. 12. 13.

The Lord waiteth to be gracious unto us.
Compassionate. Esa. 30. 18. 4.

Thy Compassions are called bowels of
mercy. Lu. 1. 78.

When thou didst see the misery of thy peo-
ple, thou hadst compassion on them. Psa. 106. 43.

Then the Lord of the Servant moved with
compassion, loosed him, and forgave him the
debt. Mat. 15. 32. 18. 27.

Not only ready to forgive, but pro-
fuse in mercy. 5.

Wub

Pf. 137. 7. *With thee is plenteous redemption.*

Lu. 15. 22. The father of the Prodigal, not only pardoned him, but put on him the best Robe, and a Ring, and killed the fat Calf for him.

7. He will have joy in Heaven, for a sinner repenting.

6. Thy pardon extendeth, not only to small, but great sins and sinners.

Lu. 26. 74. Such as Pet. who forswore thee.

1 Tim. 1. Paul who blasphemed thee.

13. The Thief on the Cross.

Lu. 23. 43. The Adulteress.

Joh. 8. Mary Magdalene.

Lu. 7. 32. They say if a man put away his Wife, and she go from him, and become another mans, shall he return unto her again? shall not the Land be greatly polluted? But thou hast played the Harlot with many Lovers, yet return again to me saith the Lord.

Lu. 6. 35. He is kind to the unthankful and evil.

7. But all these are recapitulated and summed up in Christ Jesus.

1 Pet. 1. 4. In whom he hath given us great and precious promises.

2 Cor. 1. And in whom all the promises of God, are Yea, and Amen.

19. In naming of whom it will be sufficient.

Joh. 16. Jesus thou Son of David, have mercy on

23. me.

Mat. 15. Which name Jesus was given unto him, because he saveth us from our sins.

22. Lor*i*,

Directions to Pray,

275

Lord, do not so earnestly mark our *S. August.* sins, as that thereby thou forget thine own Name.

Thou Son of David (*who forgave Shi-* 2 Sam. 19.
mei his sinner an enemy reviling him)

Forgive me.

O Christ hear me!

Intercede for me.

Make thy Father propitious to me.

Say unto my soul, *I am thy Salvation.* Psa. 35. 3.

Let not thy Apostle comfort me in vain, when he saith. *This is a faithful* 1 Tim. 2.
saying, and worthy of all acceptation, that 1st
Jesus Christ came into the world to save sin-
ners.

Where sin hath abounded, there grace hath Ro. 5. 20.
super-abounded.

God hath concluded all under sin, that he 11. 32.
might have mercy upon all.

When we were Gods enemies, we were 5. 10.
reconciled to him by the death of his Son.

Let not another of thy Apostles say in vain.

Christ once suffered for sin, the just 1 Pet. 3. 18.
for the unjust, that he might bring us to
God.

Let not the third.

Mercy rejoiceth above Judgment.

Jam. 2. 13.

Let not the fourth.

If any man sin, we have an Advocate 1 Jo. 2. 1.
with the Father, Christ Jesus the righteous.

And

1 Jo. 2. 2. *And he is the propitiation for our sins, and not for ours only, but for the sins of the whole world.*

Let not thine own Words be spoken in vain.

Mat. 11. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you rest.*

Lu. 5. 32. *I came not to call the righteous, but sinners to repentance.*

John 12. 47. *I came not to judge the world, but to save it.*

These things are not, cannot be spoken in vain.

Pf. 94. 19. *Wherefore in the multitude of the sorrows that are in my heart, thy comforts, O Lord, have refreshed my soul.*

Heb. 4. 16. *Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

Which be pleased to grant,
For thy great and many mercies.
Thy Names sake.

The Glory of thy Name.

Thy promise sake.

Thy practice sake.

My misery.

My infirmity.

Even for thy Son Jesus Christ's sake.

*The seven penitential Psalms
Paraphrased.*

Psalm 6.

O Lord my God, rebuke me not, Sunday.
I beseech thee, in thy fierce indignation against my sins, either in this life, or at the day of judgment, neither chasten or correct me in thy hot displeasure, by condemning me to eternal death.

2. Have mercy and compassion upon me, according to thy accustomed goodness, O Lord for I am weak, and frail by nature, strengthen me therefore by thy grace, O Lord, and heal me, by curing the infirmities of my soul, for they are multiplied so greatly upon me, that my bones, and all my inward parts are vexed and disquieted with the remembrance of them.

3. My Sinful Soul, considering my manifold offences, and trembling at the
the

The Seven Penitential

the thought of thy just anger against'em is also (like as is my flesh) sore troubled, and almost at the point of desperation: but thou, O Lord, that desirest not the death of a sinner; *how long* will it be ere thou look upon me, and bring me out of this misery?

4. *Return* from the rigor of thy justice, O Lord, to the sweetness of thy mercy, and deliver my soul from the bondage of sin: O Lord save me from the assaults of the Devil, not for any merits of mine, but for thy mercies sake, in Christ Jesus my Saviour.

5. *For in death there is no remembrance of thee*, to praise and glorifie thy Name: and who? surely none there is that shall give thee thanks, or celebrate thy goodness in the grave of Hell, where nothing is to be heard but weeping, gnashing of teeth, and blasphemies.

6. *I am weary and faint with my groaning and sighing* for my transgressions, every night when I should take my rest, I wash my bed, weeping for them, and I water my couch, the place of my rest, with my tears of unfeigned repentance.

7. *Mine eye of reason and understanding is consumed*, and groweth weak, because of the grief I take, fearing thy judgments: yea, it waxeth Old, and I continue

nue in sin, *because of the united forces of all mine enemies, the World, the Flesh, and the Devil,*

8. *Depart therefore far from me all ye mine enemies, which are, and have been the workers and causers of mine iniquity by your tentations and evil examples; for henceforth I will have no more to do with you; for my conscience assureth, me, that the Lord, of his infinite goodness, hath heard and pitied the voice of my weeping; and therefore I should be unthankful to him, to return to those sins, which he in his mercy hath forgiven.*

9. *The Lord, I cannot repeat it too often, hath graciously heard my earnest supplication for the pardon of my sins, and he, the Lord plentiful in pity, hath not only now, but will also hereafter receive my prayer, whensoever I call faithfully upon him.*

10. *Let all mine enemies therefore, who have sought my destruction, be ashamed at my conversion, and be sore vexed and troubled at the consideration of Gods judgments. Let them no longer delay, but repent and return to the Lord, and be ashamed, that they have so long deferred their conversion, and suddenly without any longer delay, make their peace with him, by unfeigned repentance.*

Glory be to the Father, &c.

Psalm 32.

Blessed is he in this Life, in assured hope, and thrice blessed, in full and perfect fruition, in the Life to come, whose Transgression, by Gods mercy, *Monday.*

mercy, *is forgiven* in respect of the offence: *and whose sin*, by the imputation of Christs Righteousness, *is so covered* in this world, that it be not laid open at the day of Judgement, in respect of the punishment.

2. *Blessed and happy is the man, unto whom*, in regard either of offence, or punishment, *the Lord*, accepting the merits of Christ, *imputeth no sin*, but giveth so ample a remission of them, that he taketh no notice of any sin in him: *and in whose Spirit*, as well as in outward shew, *is no guile*, but penitently, without hypocrisie, bewayleth his offences.

3. *When I my self* (I speak by experience) *kept silence*, dissembling and covering my sins, wherewith my conscience was oppressed, *my bones*, and inward parts, *waxed old* and feeble through my roaring, which God regarded not, though I cryed *all the day long*, and that, because I confessed not my sins a right unto him.

4. *For day and night*, continually, *thy hard hand* of affliction *was heavy upon me* to punish my obstinacie, and to reduce me to repentance; and by reason thereof, *my moisture* and vigour which I formerly had, *is turned like to the drought of Summer*, and is almost withered and dried up.

5. *My sin* therefore, at the last (I being thus handled by thee) did I resolve to *acknowledge unto thee* in contrition of soul, *and mine iniquity*, which I formerly concealed, *I have not any longer hid*, but humbly confessed unto thee.

6. I further *said* within my self, when thy grace began to work in me, that I *will* no longer continue in my rebellion, but penitently *confess* all my transgressions, and iniquity unto the Lord, gracious and merciful: and I had no sooner done it, but *thou* (of thy wonted compassion) *forgavest the iniquity*, and punishment of my sin, committed against thee.

7. For this remission of sin, as it was necessary for me to pray for it, so shall every one, of what condition soever, that is godly, (for the just also fall) pray unto thee, O Lord; in a time when thou maist be found, in a fit season. But in the greatest danger of *Flouds*, and swelling of the great waters of afflictions, God will so preserve the just man, that they shall not have power to come nigh unto him, to oppress or overwhelm him.

8. Thou, O God, art my hiding place, and refuge in all tribulations; thou (for in none other will I trust) shall preserve me by thy power, from trouble and adversity. Thou shalt compass me about with thy mercy, and I will sing unto thee songs of praise, for my deliverance.

9. I will instruct thee (saith God) O man, if thou wilt be ruled by me, and teach thee in the way of righteousness, which thou shalt walk in without erring. I will guide thee in the right way with mine eye of providence, that no evil shall happen unto thee.

10. Be ye not therefore, O foolish men (since I am so careful over you) without reason, as the unruly Horse, and dull Mule which have no understanding, to bridle their head-strong desires: Whose hard mouth must be held in with strong hand, and with bit and bridle, and you with tribulations and afflictions: if you be rebellious, then (as they must be held in, lest they come near thee, and fall upon their riders, or kick at them, so) shall you be forced by adversity to know your selves, for opposing God your Creator.

11. Many sorrows, either in this world, or in the world to come, shall be to the obstinate and unrepentant Wicked: but he that with his whole heart dependeth on, and trusteth in the Lord his God, the Mercy of the same God shall compass and defend him on every side from all dangers.

12. Be

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12. Be glad then, O ye servants of the most high, *in the* saluation of the Lord, and not in your own strength, and rejoyce in fervency of spirit, ye that are just and righteous: *shout for* joy, in the comfort of a good conscience, *all ye that are upright in heart.* Because the Lord is gracious to those that love him, and hath delight in the prosperity of his Servants.

Glory be to the Father, &c.

Psalm

Psalm 38.

O Lord, I do not altogether decline *Tuesday.* and refuse thy corrections, only this I require of thee, that thou *rebuke me not in thy fierce wrath,* by condemning me with the reprobate: *neither chasten me,* poor sinner, too severely, by the extraordinary afflictions of this life, or in *thy hot displeasure.*

2. For it is not without cause, that I should thus deprecate thine anger, for *thine arrows* of grief and anguish *stick fast in me,* and are sore upon me already, *and thy hand of present affliction presseth* and troubleth me sore.

3. *There is no soundness nor health in my flesh because of the vehemency of thine anger against me: Neither is there any rest or quiet in my bones,* and inward parts, when I consider that thy displeasure ariseth towards me, *because of the grievousness of my sins.*

4. For (having recollected my thoughts) I find that *mine iniquities* (which hitherto I regarded not) are so many, that they are gone over my head, they are past my understanding, for quantity and quality, and as a heavy
N but-

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burthen, for the weight of them, they are become too heavy for me to bear any longer: they press me down so much, that I cannot look up to Heaven, or heavenly things.

5. *My wounds, which sin hath made in my conscience, stink in thy nostrils, O God, and they are so abominable, that now they corrupt, and putrifie in mine own sight: and all this is come upon me, because of my foolishness, that have let them go so long unsearched (un-repented of) that they are almost past cure, or remedy.*

6. *I am troubled therefore, that I have so long put off my conversion, I am bowed and pressed down, with the weight of my transgressions, and am humbled in soul for them greatly, and crave pardon for them. I go mourning and grieving all the day long, bewailing the former time of my Life mispent.*

7. *For my lynes are filled, and infected with a loathsome disease of carnal concupiscence: and there is no soundness nor goodness at all in my flesh, for that it rebelleth against the Spirit.*

8. *I am feeble in body, and sore broken in mind, in so much, that considering with my self, how grievously I have offended*

fended thee, *I have roared and cryed bitterly, by reason of the disquietness of my sinful heart: O Lord, therefore forgive my offences.*

9. *Lord, who knowest all things, and dost search into the hearts of all men, all my desire, to be reconciled to thee, and to lead a new life, is before thee, thou knowest it, and my groaning and earnest prayer mingled with sighs and tears, is not hid from thee, but (I hope) is ascended into thy presence.*

10. *My heart, which hath lost the peace of conscience, panteth with fear of thy Judgments, my wonted strength faileth me, and I am grown weak: as for the light of mine inward eyes, wherewith I was wont to discern good from evil, it is also dim and gone from me, and I am become like to them that walk in darkness.*

11. *My lovers, and those which I took for friends, because they see me go about to forsake my evil courses, stand aloof off from my sore, and instead of giving me comfort, become mine adversaries: and my kinsmen, who in my prosperity fawned on me, now stand a far off, and leave me comfortless.*

12. *They also of mine enemies, that seek after the ruine of my life, and eter-*

nal happines, lay *lnares* and tentations for me: and they that seek my hurt, in bereaving me of my good name, speak *mischievous* and false things to my reproach, and imagin deceit, how to divert me from the right way, all the day long.

13. But I, being resolved to persist in the way of repentance, and to trust wholly in the mercy of God, behaved my self to them as a *deaf man*, giving no ear to their allurements, and made as though I heard them not: and I was in my behaviour to them, as a *dumb man*, that knew not how to speak, or that opened not his mouth.

14. Thus careful was I, least mine enemies should entrap me, and I continued still, as a man that heareth not, nor is moved with their tentations: and in whose mouth (notwithstanding their evil deeds to me) are no reproofs.

15. For in thee, O Lord, (let them do what they can) do I hope, and put my confidence, that thou wilt keep thy promise, and hear me when I call upon thee, O Lord, my God and Saviour.

16. For I said in my prayer to thee, hear me, O Lord, lest, if thou forsake me they should rejoyce and triumph over me, for when, and as soon as my foot of
faith

faith slippeth, never so little by infirmity, they presently imagine, that thou hast forsaken me, and *magnifie themselves*, as though they had obtained victory *against me*.

17. For I cannot marvel, that they should so do, considering that when I feel the weight of my sins, I my self *am ready to halt* and despair: and the reason of my sorrows is, because thy judgments are before me, and in my thoughts.

18. For remedy whereof, I will declare, and confess to thee, O Lord, in the bitterness of my soul, *my iniquity*, and take revenge of my self for it: yea I will be (as long as I live) heartily sorry, and much grieved for my sin past, though it be forgiven.

19. But mine enemies think not of forsaking their wayes, they are lively, and merry, and cry peace, peace, to their souls, and *they are strong* to do evil: and they also *that hate me* (because they see my conversion) *wrongfully*, and without cause *are multiplied*, and exceedingly increased.

20. They also that unthankfully render evil to me, for the good which I have done unto them, are also become mine adversaries, and do unto me all the

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mischief they can, and why? *because* they perceive my conversion, and that *I follow* and love the thing that good is, which they hate.

21. *For sake me not*, either in temptation or tribulation, *O Lord*, the author of my salvation: *O my God*, whom *I desire* to serve, *be not far from me*, by withdrawing thy grace from me.

22. *Make hast* (lest *I faint* under the burthen of my sins) *to help me*, against my enemies, *O Lord*, who art my only stay in this life; and my salvation in the life to come.

Glory be to the Father, &c.

Psalm 51.

Wednesday.

HAVE mercy upon me miserable sinner, *O God*, full of mercy and compassion, according to thy loving and infinite kindness to the sons of men; and as my sins are infinite, to according to the multitude of thy tender mercies, which thou hast ever shewed to penitent sinners, blot out of the book of thy remembrance my innumerable transgressions.

2. *Wash me thoroughly*, with the Blood of thy dear Son, from mine iniquity, where-

wherewith I have so often offended thy Majesty : *and cleanse me, in the fountain of thy mercies, from my sin,* whereby I have also offended my Neighbour.

3. *For, behold, O Lord, I hide not, nor excuse, but in the bitter tears of repentance acknowledge and confess my horrible transgressions against thee; and my grievous sin, in which I did for a time take delight, is grown odious to me, and is ever before me in remorse of Conscience.*

4. *Against thee, most merciful Father, only, have I sinned, and though I were ashamed to commit sin in the sight of men, yet I have done this great evil in thy all-seeing sight: yet, O Lord, be merciful to me, and pardon it, that thou mightest be justified, and found true and faithful, when thou speakest (as thou hast often done) of mercy and forgiveness to the penitent, and be clear from the imputation of injustice, when thou art arrogantly and falsely judged for severity, thy punishments being just, though the eyes of our understanding be not so clear, as to perceive the justice of them.*

5. *Behold, O Lord, that I, as all mankind, was shapen in the iniquity of*

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original sin, from which fountain springeth my misery : *and in sin, and concupiscence, did my mother conceive me, from whence groweth the infirmity of my flesh.*

6. Behold also, O Lord, I know that thou desirest Truth, Faith and integrity, in the inward parts of my conscience : and in the hidden parts of me (my soul) Thou shalt make me, by the illumination of thy Holy Spirit, to know wisdom, to eternal life.

7. Purge me, leprous sinner, with spiritual Hyssop, the blood of thy Son, in stead of the Hyssop, which was wont to cleanse the Leprous in the Law ; and by that blood, I shall be clean, and purified from the leprosie of sin : Wash me, in the fountain of Grace, and then, by tears of repentance, and the merits of my Saviour, I shall be whiter in thy sight, than Snow.

8. Make me poor wretch to bear, and sensibly feel the joy and comfort, of remission of my sins : and let me find gladness in the promise of life eternal, that the spiritual bones of my soul, which thou hast broken with tentations and afflictions, may rejoyce, and give thee thanks and praise.

9. Hide and turn away thy face, and
wrath-

wrathful countenance, *from my sins*, lay them not to my charge: and blot out of thy Register *all mine iniquities*, that they never appear to condemn me.

10. Create in me (polluted) a clean and pure heart, O God, the Creator of all things, and renew by thy Grace, a right and sanctified Spirit in me.

11. Cast me not away, into the pit of desperation, by debarring me from thy presence, where (only) is fulness of joy; and take not for ever, thy Holy Spirit of comfort from me.

12. Restore unto me rather the unspeakable joy of thy Salvation in Christ Jesus, which they feel in their Consciences, whose sins thou remittest: and when I am reinstated in thy favour, uphold and keep me, from falling again, with thy free, powerful, and saving Spirit.

13. Then, even when I shall be restored, I will, by word of exhortation, and example of conversation, teach transgressors, how they shall keep thy ways and Commandments: and by that means (thy Grace assisting) they, which now are sinners, shall forsake their wickedness, and shall be truly converted unto thee.

14. Deliver me, and quit me, from

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my former bloody offences, and keep me henceforth, *from blood-guiltiness*, and carnal corruptions, O God, my Protector: *Thou God*, which art my Redeemer, and the Author of my *Salvation*: and all the days of my Life, my Tongue, for joye thereof, *shall sing unto thee*, and that *aloud* and cheerfully; and praise thy Name, by extolling of thy *Righteousness*, who doest justify sinners, and art merciful to the Penitent.

15. O Lord, thou givest wisdom to the simple, Open thou my lips, which are closed by sin from doing any service unto thee: and then, with boldness, my mouth shall utter, and *shew forth thy praise*: for to thee alone belongeth all Honour and Glory.

16. For thou, O God, desirest not that I should offer the Sacrifice of Goats and Calves, to expiate my offences, *else would I willingly give it*, and lay it on thy Altar: but thou (having by sending thy Son Christ Jesus, abrogated the Ceremonies of the Law) delightest not any longer in burnt offerings, but in obedience to thy Commandments.

16. The Sacrifices accepted of God, and whereby we are in Christ reconciled

ciled to him, *are a broken and humble Spirit, dejected with the sight of sin: a broken and contrite heart, truly mortified and repentant, O God, thou hast promised, that thou wilt not despise, but lovingly accept.*

18. *Do good, O God, in thy good pleasure, and be favourable and gracious unto Sion, thy Catholick Church: Build thou upon a sure foundation of Religion, and establish the hearts of thy Saints and Servants, the walls of thy Church, Jerusalem.*

19. *Then shalt thou, in Christ Jesus, be pleased with us, and with the Sacrifice of Righteousness, in thy Congregation. And with burnt Offerings and Oblations of our hearts. Then shall they, thy Servants thus established, offer Bullocks, the Sacrifice of praise upon thine Altar, in thy presence, to the honour of thy most holy Name.*

Glory be to the Father, &c.

Psalm 102.

Hear my Prayer, which in the bitterness of my soul, I make to thee, O Lord, whose mercy is the Sanctuary of distressed sinners: and let nothing

stand between that mercy and me, which may hinder my cry to come to thee.

2. *Hide not thy face, turn not away thy countenance from me, as if thou wert offended at me, but rather in the day of adversity, when I am in trouble and sorrow, encline thine ear of pity unto me, and that right soon and speedily.*

3. *For my daves, which I have mispent, are consumed away like smoke, which for want of substance resolvetli to nothing; and my bones, which by my broken Spirit are dried up, are burnt up as a fire brand.*

4. *My heart is dejected, and smitten with the thought of thy Justice, and it is withered, with remembrance of thy Judgements, like grass without juyce or sap: so that in this anguish of Soul, I forget, and loath to eat my bread.*

5. *By reason of the grievous voice of my groaning, sighs, and tears, I am so consumed away, that my bones, for want of flesh, cleave to my skin, and I am nothing but skin and bone.*

6. *I am (for shame that I have offended thee) become in condition like a Pelican, that liveth solitarily in the*
wild,

wlterns: and *I am like an Owl*, not daring to be seen, but *that* avoideth the light, and is continually in the desert, shunning the company of other birds.

7. *I watch*, and sleep not for the thought of my sins, *and am as a Sparrow*, that caring for no company, sitteth *alone*, making grievous lamentation in a mournful note, *upon the house top*.

8. *Mine enemies*, seeing me thus penitent, *reproach me*, with opprobrious speeches, *all the day*, continually deriding me: *and they that* (while I was their Companion in sin) applauded me, *are upon my conversion made against me*, and do combine, and *are sworn* to do me mischief, and to that end set themselves against me.

9. *For this cause*, taking no pleasure in this world, *I have eaten ashes*, and fed upon coarse meat, *like as it were fine bread*, and dainty fare: *and I have mingled my drink with tears*, weeping, and lamenting for my sins.

10. *Because of thine indignation against me for them*, *and thy wrath for my bad life past*, all this evil and more hath

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hath befallen me, for thou hast lifted me up very high, and from thence hast cast me down, that my fall might be the greater.

11. My days few and evil, are passed like a shadow upon a Sun-dial, that declineth toward the Evening: and I that lately seemed to flourish, am withered, and dried up, like grass, without sap, for want of thy comfort.

12. But thou, O Lord, which wert and art, shall continue immutable, and shalt endure for ever, while all transitory things pass, and come to nothing: and thy glorious works, shall be had in remembrance unto all generations, even unto the end of the world.

13. Thou, O Lord, who seemest to men to sleep, shalt arise in thy strength; and have mercy and compassion upon Sion, thy Church militant, now oppressed with the tyranny of Antichrist: for the time to look upon her, and favour her, is at hand, yea the set time, which thou hast decreed for her deliverance, is, or will not be long ere it come.

14. For they which be thy true and faithful Servants take pleasure and delight in her stones (their fellow-Servants) and are glad when they see them.

them prosper : *and favour*, and pity the very *dust* and ruines thereof, when they see them under persecution.

15. So, that when they shall be delivered from their misery, *the very Heathen shall fear* and tremble at the *Name of the Lord*, and be converted to him : *and all the Kings* and Potentates on earth, which now oppose the truth, shall acknowledge thee, O Lord, to be King of Kings, and Lord of Lords, and be afraid at the greatness of *thy glory* and Majesty.

16. *When the Lord*, by his almighty power, shall build up Sion, and repair the ruines of his Church, *he shall then*, to the confusion of his Enemies, appear in his glory, which they shall not be able to endure.

17. He will then in mercy regard, and hearken to *the prayer* of his poor Servants, and the *destitute* of his help : *and not* any longer seem to turn away his face from them, nor *despise their prayer*, and earnest supplications.

18. This Mercy of his, shall then be recorded, and written, as a remembrance, for the generations to come, even to the End of the World, which shall Attempt the like against his Church : and *the People*, yet unborn, that

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that shall succeed and be created, in Ages to come, shall praise, and magnifie the Lord, which only doth marvellous things.

19. *For he hath in mercy by sending his Son Christ Iesus looked down from the bright of his Sanctuary, his holy place: even from Heaven, his Fathers bosom, did the Lord Iesus behold the Earth, and had compassion upon all the Sons of Men.*

20. *To bear and pity the groaning of the Prisoners, such as did groan under the burden of the Law, and to loose, and set at liberty, by his passion and intercession, those of the Posterity of Adam, that are appointed to suffer death, for not fulfilling the same.*

21. *To the end, that they being so delivered, may declare, and shew the power and the Name of the Lord, which is Iesus the Saviour, in Sion, his Church: and magnifie and extol his praise in Jerusalem, his holy habitation.*

22. *When the faithful People, which are yet dispersed over the face of the Earth, are gathered together, and made one Congregation, and the Kingdoms of the Earth, which are yet in darkness, are instructed to serve thee, the only Lord of Heaven and Earth.*

23. *He*

23. *He, even the Lord, in the time of this expectation, hath weakened and abated my strength, so that I can do no good of my self, in the way of this my earthly pilgrimage: he hath shortened and cut off my days, by afflicting me for my sin.*

24. *I said, yet in this weakness, and anguish of my soul, O my God, withdraw not now thy mercy from me; and take not away out of this world, in the midst of my days, the chief time of my strength, as for thy years, as they are from all Eternity, so shall they endure, throughout all Generations, even for Ever.*

25. *Of Old, at the beginning of time, but thou, of thine own power, laid and created the Foundation of the Earth, the visible world, and all things in it: and the Heavens, and Firmament thereof, are the only work of thy Almighty hands and power.*

26. *They even Heaven and Earth, and all things in them, shall pass away and perish, from the form they now have: but thou, O Lord, the Creator of them, shalt endure immutable. Yea without all doubt, all of them, as thou hast decreed, shall wax Old, and consume with Age like a garment long worn,*
and.

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and as a vesture or garment shalt thou, by the sound of the last trump, change and dissolve them, and they shall yield to thy power, and be changed.

27. But thou, O Lord, art the same, always unchangeable: and thy years being from all eternity, shall have no end, but continue for ever.

28. The Children, and posterity of thy faithful Servants, begotten by the seedmen of thy Word, shall continue in grace in this life: and their righteous seed shall stand fast, and be established for ever, together with them in glory hereafter, and enjoy everlasting happiness before thee in thy blessed presence.

Glory be to the Father, &c.

Psalm 130.

Friday.

Out of the depth of tentations, dangers, and sorrow for my sins, wherein my spirit is almost overwhelmed, have I by fervent prayer cryed and called unto thee, O Lord, who only art able to give me relief.

2. Lord, of thy mercy haste thee, and hear my voice and petition, and deliver me from my misery, O my God, Let
shine

thine ears of pity and compassion be attentive to consider and well weigh the lamentable voice of my humble supplications, and let not my prayer return unpitied or unheard of thee.

3. If thou, Lord, contrary to thy disposition, shouldst be so exact and extreme, as in the rigour of thy justice, to mark the iniquities, which we by our natural corruption daily fall into, and punish us accordingly: O good Lord, who? none, not the most upright, shall be able to answer one for a thousand, or stand before thee (without much horror) at thy Judgment Seat.

4. But, for the comfort of poor wretched sinners, and to keep us from utter desperation, we find it recorded by the holy Spirit, that there is forgiveness of sins, and mercy towards sinners repenting, with thee, by Jesus Christ who came to save them: and yet, this mercy of thine is tyed with such conditions, that thou who also art just, mayest be also feared, lest thy lenity be abused.

5. I, for my part, wait, and confidently expect, for the Lord, to receive mercy from him: My sinful, but repentant Soul, waits to receive consolation: and in his Word (whereby he promiseth

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Heb. 10. 23. miseth mercy to repentant sinners) do
I hope, and place my whole confidence,
 because I know that he which hath pro-
 mised is just

6. My sinful soul, in this expectation,
waiteth for the Lord, and tarryeth his
 good pleasure to comfort it, *more earnestly*
than they that in a disconsolate long
 night, *watch for the morning*: yea (I say it
 again) *more zealously than they* that are
 weary of the night, and *watch for the*
 light of the *morning*.

7. Let Israel, and all Gods faithful
 People, *hope still*, and put their trust in
 the goodness of the Lord: and not with-
 out cause: for *with the Lord* though
 he justly take vengeance on us for
 our sins; yet *there is*, ever was, and will
 be found *mercy* towards penitent sinners:
 and *with him* by Jesus Christ, is not
 only forgiveness for a few sins, but
 plenteous redemption from the captivity of
 the Devil and sin

8. And he, even Jesus Christ, by his
 merits and intercession, shall redeem and
 save Israel, and each of his faithful
 servants, from all his iniquities, and the
 punishment due for them.

Glory be to the Father, &c.

Psalm 143.

Hear my earnest and humble Prayer, *Saturday.*
 O Lord, which in my misery, I
 make unto thee ; Give ear, and be not
 deaf to my supplications, in the time of
 my distress : but in thy faithfulness and
 truth, which endureth for ever, answer
 me, and grant my petition which I
 make, not trusting in any merits of
 mine own, but in thy righteousness.

2. And my further petition to thee
 is, that thou enter not into the Throne
 of thy Judgment, by strictly exami-
 ning my misdeeds, and dealing rig-
 orously with me thy poor Servant, who
 hath mispent his talent : for in thy all-
 seeing sight shall no man living in this
 vale of misery, be justified or found in-
 nocent.

3. For the old enemy of mankind,
 the Devil, hath by his malice perse-
 cuted, and sought to entrap my soul,
 to seperate it from the love of thee : he
 hath smitten, and cast my life and soul
 down to the ground, and filled me full
 of earthly desires, he hath made, and
 caused me to dwell, and take pleasure
 in

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in the darkness of my sins, as those that are without sense, and have been long dead.

4. Therefore, O Lord, considering my desperate estate, is my spirit overwhelmed with grief within me and my heart is disquieted within me, and is also desolate and sore troubled.

5. I yet in the midst of the sorrows that are in my heart, do remember what I have read and heard, what thou hast done in the days of old, how that thou hast been gracious to the Penitent, and severe against the unrepentant, sinner. I meditate also on all thy works, but especially on that of thy mercy, and I muse, and exercise my self in contemplating on the works of thy hands, admiring thy Power, and wisdom, in the creation of all things.

6. I stretch forth, and lift up my hands in my prayers unto thee, O Lord: my soul (which is dry for want of the dew of thy grace) thirsteth after thee, for the water of life, as a thirsty Land, in a time of drought.

7. Hear me, and answer me speedily, delay not, O Lord, for my spirit waxeth faint, and faileth me in my devotion, Oh hide not thy face and loving countenance from me miserable sinner, lest it
come

come to pass that *I be like in condition unto them that go down headlong after their own inventions, into the pit of destruction and perdition.*

8. *Cause me by thy Spirit, to hear and feel thy loving kindness and mercy in the morning speedily, lest I perish: for in thee only, and not in the help of men or Angels do I place my whole trust and confidence: cause me by thy grace, to know and learn the way of thy testimonies, wherein I should, and ought to walk, without declining to the right hand or the left. For I lift up my soul, by prayer and repentance, unto thee, who only canst direct me aright.*

9. *Deliver me, O Lord, by thy power, from all mine enemies, visible and invisible, for I flee, and make hast for succour unto thee, as to my Protector, to hide and defend me from their violence.*

10. *Teach and instruct me (that am ignorant) to do thy will, and those things which thou commandest, for thou art my God and Director: Thy spirit is good, and all-sufficient for me: Lead me therefore by it, into the right way, which bringeth into the Land of righteousness and truth.*

11. *Quicken me again O Lord, and*
re-

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revive me from the death of sin, *for thy Names sake*, which is Jesus; and *for thy Righteousness sake*, and love to good-
 nels; *bring my soul* by thy grace, *out of the Trouble* and anguish whereinto my
 sins have brought me.

12. *And of thy tender mercy* and com-
 passion *cut off* and kill in me *mine En-*
mies, the concupiscences of the flesh,
and destroy and confound *all them that*
 with injuries and tentations, *afflict* and
 disquiet *my soul*, which is wholly de-
 voted to thee: *for I am thy Servant*, and
 son of thy handmaid, and desire to
 serve thee in Holiness and Righteousness
 all the days of my Life.

Glory be to the Father, &c.

*Directions before receiving the holy
Communion.*

AS many as desire to be partakers of the holy *Sacrament* of the *Body* and *Blood* of *Christ* (as of necessity every one must be, that intendeth to receive benefit by him) ought, before the taking of it, to prepare his *soul*, and fit it, for the due receiving of it, and not come to it carelessly, without due examination of himself, and respective consideration of the excellency and worth thereof. And therefore, before the time of communicating, we ought to spend some hours or days (the more the better) in meditating upon the great and unspeakable love and mercy of God towards us miserable sinners, in ordaining so powerful a means to purge and cleanse us, and bring us to him: in believing all his promises made to us in *Christ Jesus*; in applying them to our selves; in performing the works of charity; in examining in what estate our souls do stand in calling to mind our sins, and confessing them to God, in grieving and repenting for them, and that in all humility and Godly sorrow,

(a) ^{20.} Lu. 15. in (a) *returning with the Prodigal*; *smiting our breasts with the Publican*; (b) *weeping with Mary Magdalen*; *begging mercy* ^{13.} with the Thief on the Cross; and lastly, ^{Lu. 7. 51.} in promising to God, to lead a better life for the time to come.

Thus if we do, no doubt, but we shall be welcome guests to this feast, as being of that number for whom it was prepared. For by how much the more we come prepared to take this *Sacrament*, so much the greater shall be the grace which we shall receive by it.

There are four *Duties* required in every *Communicant*. First, *Faith* to believe, that Jesus Christ *did*, and *suffered* all things, which are written of him in the holy *Scriptures*, for the *redemption* of man-kind. Secondly, *Repentance*, by which a man (confessing his sins to God, with a purpose to lead a new life) is reconciled to him. Thirdly, *revere[n]d behaviour*, that in all *humility*, we make our selves fit *guests* for such a feast. Fourthly, *Meditation* and *Attention*, that we, during the time of the administration of the *Sacrament*, attend no earthly *thoughts*, but wholly fix our souls upon our Saviour Christ, and *meditate* on nothing but this great and high *benefit*, and thereby be *inflamed*

med with a hearty love, and thankful mind to God, not only for his infinite love, in suffering so great things for us, but also for instituting this blessed Sacrament, to remain to the end of the World, as a sure pledge of his continuance among us, and perpetual care over us.

After we have communicated, and are refreshed, we ought also to be thankful to God, for so great a benefit (*thankfulness being not the least Duty of this Service; The Sacrament it self, being called Eucharistia, which is Thanksgiving*) and to strive to imitate him as well in life as death: to live purely, and not to defile our souls again, being purged and cleansed by the powerful operation of this blessed Sacrament: that so by Examination, Meditation, Thanksgiving, Faith, and constant Resolution of amendment, We may worthily receive Christ into our souls, and be made members of his mystical Body.

*Meditations and Prayers before
the Communion.*

WHAT am I, O Lord, that I
should be so bold as to come near
O 2 to

to thee? what am I, that I should attempt, to receive *this* so great and high mystery? what is *man* by nature, but a vessel of corruption, *unsuited* to any good, *propense* and most ready to any evil?

What is *man*, but a creature, of all others most *wretched*? *blind* in judgment, *inconstant* in his actions, *unclean* in his desires, and (though *small* in desert, yet) *proud* and *great* in his own conceit?

Thou seest, O Lord, what I am. But thou, O Lord, art great, good, wise, and eternal: *omnipotent* in strength, *wonderful* in wisdom, *deep* in thy counsels, *terrible* in thy judgments, and *absolutely perfect* in all thy works. How then dare I, that

Job 15. 15.

am so *base* and *unclean* a creature, approach to the Feast of so great a God, and a Lord of so great a Majesty? Behold the Heavens are not clean in thy sight, and the pillars of Heaven shake and tremble at thy

John i. 27.

word. Saint John the Baptist (who was sanctified in his Mothers womb) professed himself not worthy to *unloose* the latches of thy shoes. Saint Peter cryed out to thee, to depart from him a *sinful* man; How then can I, the chief of all sinners, but tremble at thy presence? O Lord, I fear that (being thus *wretched* & *unfit*) I shall not be admitted to this

Mat. 22. 22. Feast, but rather be repelled, for want of

a wedding Garment, even the garment of a sanctified Soul. For my whole Life hath been so wretchedly and lewdly spent, and my days have been so wickedly wasted, that I hourly seem to renew thy passion. Many a time I have (with Judas) Mat. 26. sold thee, for a small sum of pleasure or profit, and now in coming to receive thee unworthily, what do I else, but with him, Betray thee with a Kiss? How then shall I dare to receive thee, in so desperate estate? How canst thou abide or dwell in so loathsome a Dungeon, wherein, there is no part, room, or corner clean? O Lord, I acknowledge mine unworthiness, and yet with all thy mercies are not hid from me: and by them, I am encouraged to come, with confidence unto thee, for by how much the unworthier I come unto thee, by so much the more, will thy mercy be glorified, if thou do not reject me. Lord, thou art not wont to put Sinners back, but to call and set them forward to Repentance. Wherefore, O Lord, animated by thy Calling and Invitation, I come unto thee, overburdened with the weight of my Sins, hoping to find ease and relief of thee. Thy custome (while thou wert upon Earth) was to receive Sinners,

Luk. 15. *and to eat with them : and thy delight was to be with the Sons of men; If thou, O Lord, be still pleased with such guests, behold one here at this time, of that kind, a notorious sinner. I verily believe, that thou tookest more pleasure in the tears of the sinful Woman, than in*

Luk. 7. 38. *the great Feast of the proud Pharisee, and for a few tears of hers, didst forgive many sins unto her. Behold, O Lord,*

47.

new matter offered for thy great mercy to work upon. Here lyeth a sinner, who hath many more sins than she, but fewer tears by many : who though he hath more grievously offended, yet doth more carelessly bewail his offences than she did.

She was neither the first nor the last, whom thou in thy mercy didst receive to favour. O Lord let me also be one of the

subjects of this thy mercy, and although I have not tears sufficient to wash thy feet, yet thou hast shed drops of blood,

Luk. 16, 17, 18. *more than sufficient, to cleanse my sins. I read, O Lord, in the Gospel, that all that*

were diseased flocked to thee ; and (by that vertue which came out of thee) were healed, and I verily perswade my self, that

thy Nature is not changed : for in thee is, and will be, to the end of the world, health and remedy for all griefs : and thou art readier to make us whole, than

we

we are to *ask health* of thee. I know O Lord, that this *Sacrament* (which I so earnestly long after) is not only *meat* for those that are in *health*, but *physick* also for the *sick* : and doth not only *refresh* the *righteous*, but *cleanseth* those that are sinners also. If I be *weak*, by it I shall be *strengthened* ; If in *health*, by it I shall be *preserved* ; and if *dead* in sin, by it I shall be *revived*. I humbly therefore intreat thee, O Father, that (as David 2 Sam. 9. did admit Mephibosheth to his Table for his Fathers sake : so) thou wouldest suffer me to be partaker of thy heavenly Table, for thy Sons sake, who with so great labour and sorrow, did *regenerate* us, by his *death* on the *Cross*, and *liveth*, and reigneth with Thee and the Holy Spirit for ever and ever.

Prayers before the Communion.

O Almighty Lord God, Father of all Mercies and consolation, I humbly beseech thee to behold with the eye of pity, my poor and wretched Soul, which though thou didst Create after thine own Image, and washedst with the

blood of thy dear Son, yet I have so a-
 bominably *defiled* and *defaced* with the
 stain of Sin, that it can hardly be
 known. O Father, I was thy Son, whom
 thou didst so lovingly imbrace and load
 with blessings, and who was in thy
 house in great honour and dignity: In
 the *Sacrament of Baptism*, thou didst adopt
 me, and gavest me the Inheritance of
 a Son and heir, but I unthankfully and
Prodigally, by my evil Life, have wasted
 my *Patrimony*: I have wickedly *abused*
 the flower and prime of my *Youth*, and
 the good parts and faculties of my *Soul*
 and *Body*, with the pleasures of the *Flesh*,
 pride, surfeiting, envy, lust, covetous-
 ness, idleness, rebellion, and disobedi-
 ence: and now, at the last, *find* that all
 the temporal *delights* of the *Flesh* and the
World, are altogether *vain*, and vanish
 like smoak. For all flesh is grass, and all
 the glory of man, is but like the flower of the
 field, and is suddenly gone. He that is
 rich to day, to morrow becometh poor and
 miserable; he that walketh in health and
 strength of body to day, to morrow is (by
 sickness) made feeble and weak; he that
 liveth to day, the next day dyeth; and
 he, which to day glorieth in the greatest
 Pomp, to morrow is laid in his Coffin, and
 carryed to his Grave. Therefore, O
 Lord

Isa. 40.

6.

1 Pet. i. 24.

Lord, consider the weaknets and frailty of man, and turn away, I pray thee, thy face from my sins, and remember not them so in thine Anger, that thou forget either thine own mercy, or my weaknes. By mine own fault, I confess, O Lord, and by my evil conversation, I have made my self unworthy of thy favour, and by my evil concupiscences, I have grievously wounded my Conscience, I have often grieved thy Holy Spirit, by not hearkning to the good motions thereof, but yielding to my sensual lust, and beastly appetites. Yet, O merciful Father, cast me not utterly from thy sight: for from the beginning of the World, it was not heard that thou didst reject any sinner, that with a contrite heart came unto thee. Behold I come unto thee in great necessity, and cast my self at thy feet, confessing the greatness and multitude of my Sins. They have brought me into that evil state and condition, that I am not worthy to be call'd thy Son, yet I pray thee receive me into the number of thy hired Servants. Give me grace heartily to repeat me of my Sins, feed and cherish me with the bread and drink of the body and blood of thy Son Christ Jesus, that by thy mercy, I may be received to grace.

and restored to the former *dignity*, from which I am worthily cast, and to the inheritance of the everlasting Kingdom, through the same our Saviour *Jesus Christ*.

Answer.

O Blessed Saviour, I poor unworthy sinner, have a great desire and earnest longing to come to thy Table, but considering my many and grievous sins, tremble and fear to approach unto it. For when I consider thy words to thy Disciples, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you: And on the other side, the words of the Apostle, Whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the body and blood of the Lord; I am in such a strait, that I know not what to do: For gladly would I receive this Sacrament, being desirous to live; but fearful I am to take it unworthily, trembling at thy Communion. I come therefore to thee, the fountain of mercy, hoping that thou wilt wash me. I come to thee the good Samaritan, hoping that thou wilt cleanse my wounds. I open my grief

Joh. 6. 53.

1 Cor. 11.
37.

Luk. 10.

34.

grief, and discover my *iniquities* to thee: I look upon my *sins*, great and grievous, and thereupon *tremble*; Yet *beholding* thy *mercies*, great and plentiful, I am there-with again *refreshed*. Remember, O Lord, how many drops of *Sweat* and *Bloud* thou didst *shed*? How many *Pains* and *Sorrows* thou didst *sustain*, to expiate my *Sins*. I intreat thee therefore *by them*, to purge and purifie me, that I may worthily be incorporated into thy *body*, which is *thy Church*, and may worthily also receive this *blessed Sacrament*: that so, together with thy whole *Church*, I may give thee praise everlastingly.

Or thus.

O Merciful Lord *Jesus*, I confess my self to be a most grievous and wretched *Sinner*, not worthy to approach into thy *presence*, altogether un-Luk. 7. 64. fit and unmeet, to receive Thee under the roof of my *Soul*, in respect of the stains and pollutions thereof, and that it is not *dock-*ed and fitted, with such good *Graces*, as thy *Majesty* and presence requireth, and therefore am afraid to come near:

unto,

unto thee: Yet O Lord, considering
 Ezek. 33. thy comfortable saying that *Thou dost*
 41. *not desire the death of a sinner, but that*
he should turn unto thee and live; and
 thy blessed invitation, how lovingly,
 with the arms of thy mercy stretched
 out, thou hast called all, that are hea-
 vily oppressed with the burden of their sins,
 to come to thee for comfort and ease. And
 Mat 11. lastly, thy usual practice, in pitying and
 28. relieving those which were cast down
 with the thought of their misdeeds; as
 the *Thief on the Cross, Mary Magdalen,*
 Lu. 23 7. *the Woman taken in Adultery, the Publi-*
 John 8. *can, Peter and Paul* (all of them gri-
 Lu. 18. *vous sinners*) I am comforted and em-
 Lu. 26. boldened to come unto thee, assuredly
 trusting, that thou wilt (of thy good-
 nels) *supply my defects, and make me*
a worthy receiver of the high mystery and
benefit of thy blessed Sacrament, where-
 of of my self I am altogether unworthy.
 Stretch out thy right hand, O sweet Je-
 su, to me thy poor servant, and give out
 of thy rich store-house of mercy what I
 want: that thereby I may be made a li-
 ving Temple to thee, and an acceptable ha-
 bitation for thine honour to abide in; and
 grant, that being cleansed by thy mercy &
 goodness, I may by thy grace and power, per-
 sever in all godliness of conversation,

to the end of my dayes, and attain to
that blessed place, where thou reignest,
with the Father and holy Spirit, world
without end, Amen.

*Meditations and Prayers after the Sacra-
ment received.*

IF all the creatures in the world should
offer themselves together with me,
to praise thee, O Lord, yet is it cer-
tain, that we could not give thee suf-
ficient thanks for the least of thy mer-
cies : and if together we cannot sufficien-
ly praise thee for the least, how much
less can I alone perform so great a duty,
for such inestimable blessings, as I have
at this time received ? for vouchsafing
to visit me, comfort me, and honour
me with acceptance and admittance to
thy blessed Table. If Elizabeth the Mo-
ther of John Baptist, (upon the Virgin Luc. 1. 43
Marie's entrance to her house) said,
*Where is it that the Mother of my Lord
should come to me ? What shall I say,*
whom the Lord himself hath visited and
united to him, by his blessed Sacrament,
being a vessel and receptacle of all im-
purity, who hath so often offended, de-
spited

Psal. 8. 4.

spited and neglected him? King David wondred why God should so esteem of, or visit man; But I wonder much more, why he should be made man for man, abide with him, suffer death for him, and give himself to him for spiritual food. Solomon, after he had built a Temple to God, reasoned thus: But will God dwell indeed on the earth? Behold the heaven of heavens cannot contain thee, how much less this house, that I have builded? May not I much more marvel, that God will not disdain to come and abide in this my poor and wretched soul? What greater benefit or grace, what greater argument of his love is there, can there be shewed to me? Oh my soul, if thou wouldest but thoroughly conceive the happiness that cometh to thee by this holy Sacrament, then consider and well weigh, what benefits it bringeth with it. By it the sons of men are made the sons of God, and all that is earthly or carnal in us, is mortified, that the Deity may live and abide with us. What therefore, O my Lord, shall I do? What thanks shall I render to thee? With what fervency shall I love thee? For if thou, so mighty a Lord, hast vouchsafed to love me, poor wretched Creature; how should

1 Kings 8. 27.

it

it be, but that I should return *love* again to thee? And how shall I express my *love* better, than in *forbearing* those things which thou dost *abhor*, and *following* those things which thou dost *command*? Give, O Lord, to this end thy concomitant *grace* to me, whereby I may return a reciprocal *love* to thee, and *love* those things, which are *acceptable* to thee, and *avoid* those things which are to thee *unpleasing*. Give me a *heart* which may *love* thee, with so true, faithful, and constant *affection*, as that nothing under the *Sun* may *separate* me from *Rom. 8.*
the Love of thee. Let me not follow the 39.
love of the world, or delight in the vanities of it any longer: but give me power to kill and quench all other *love* and desires, and to *love* thee only, desire thee only, and only think of thee, and thy *Commandments*: that all my affections and thoughts may be fixed on thee, that in all tentations and adversities, I may have recourse to thee only, and receive all comfort from thee alone, who livest and reignest, one God, world without end. Amen.

Another.

I Humbly thank thee, O sweet Saviour Jesus Christ, that thou hast so plentifully refreshed my dry and fainting soul, with the holy Sacrament of thy precious Body and Blood. I earnestly entreat thee further, that whatsoever is in me vicious, or contrary to thy blessed will, may, by vertue of this blessed Sacrament, be rooted out of me, that my soul may become a fit habitation for thy holy Spirit. Let it be to me the absolution of my sins, the confirmation of my faith, an increase of all thy graces in me, the viands of this my regeneration and pilgrimage, the only delight of my soul, peace and joy in tribulation, health, and strength in affliction and temptation. Let it be a light and guide to my actions, and my only comfort in the day of my dissolution. Let the Palate of my Soul be so changed thereby, that it may relish nothing besides thee. Grant also, that I may hunger and thirst after this bread of life, and cup of salvation, and that I may with a pure mind, and chaste affection, receive it often, that thereby my soul and body may be preserved to life ever.

everlasting. To thee be all praise, power, and dominion ascribed now and for ever.

Or thus.

I Yield thee all possible *thanks*, O merciful *Lord*, that of thy own meer goodness, and without any *merit* of mine, thou hast so plentifully at this time *satisfied* me, with the extraordinary food of my *soul*, thy blessed *Body* and *Blood*. O *Lord*, I heartily *repent* me of my many *sins* past, and am heartily *sorry*, when I consider how unprofitably and wickedly, I have spent my life hitherto: I desire, O *Lord*, to amend what is amiss in me: Be thou aiding (I beseech thee) to me, that I may not only duly *bewail* and *lament* for that which is past, but take heed to my ways, for the time to come. And to this end, O *Lord*, do thou strengthen me with thy *spiritual* aid, for without thy *help*, and the *direction* of the *holy Spirit*, I shall not be able to do any good thing, or perform that which is pleasing to thee. Grant, O *Lord*, that I may hereafter faithfully follow and serve thee, who hast at this time so lovingly vouch-

vouchsafed to come to me. And because (through my *infirmity*) I cannot follow thee as a I would, be pleased to assist me with thy power, and draw me after thee: Let my soul be so strengthened by virtue of this *Sacrament*, that it may esteem nothing pleasing or delightful, in comparison of thee: that it may lust after no transitory thing, nor be disquieted with any worldly croak, but by thy assisting grace, I may overcome all the difficulties of this life, and bless thee in the life to come.

Or thus.

O Blessed Lord Jesus, who of thy unspeakable Love hast condescended to my *infirmity*, and vouchsafed in these *mysteries* to come unto me, and hast made me partaker of thy blessed Body and Blood; I humbly intreat thee of thy infinite goodness, not to look back upon my sinful life past, and to give me grace to obey thy Commandment hereafter, and not to return to those former sins, as a dog to his vomit. Grant that this most holy *Sacrament* may be to me life and salvation, and not turn to my greater punishment and

and condemnation. Grant that it may cleanse my soul from sin past, and strengthen me against all temptations to come. Grant that it may be so wholesome and nourishing to me, that I may walk in the strength thereof all the dayes of my life: and at last be brought by thy merits, to that place of Glory where thou dost reign, together with the Father and the Blessed Spirit, for ever.

Praise the Lord, O my soul, and all that is within me praise his holy Name. Psal. 103.

Praise the Lord, O my soul, and forget not all his benefits.

Which forgiveth all thy sins and healeth all thine infirmities.

Which saveth thy life from destruction, and crowneth thee with mercy and loving kindness.

Which satisfieth thy mouth with good things, &c.

Motives to Thanksgiving.

IT is not the least part of the Duty of a Christian, in the sight of God, to be thankful to him for the benefits he daily bestoweth upon us. For as God is kind, merciful, and loving to us, so he expecteth that we should render back thanks

Psal. 115.
12, 7.

thanks to him for those *blessings* which we receive from him. For we have nothing else to retribute to him, but a *thankful* memorial of his *blessings* . And this King *David* well understood, when he said, *What shall I render to the Lord for all the benefits he hath done unto me? I will offer to thee the Sacrifice of thanksgiving, &c.* As therefore we ought to be diligent in *Prayer* , for those things we want, so ought we also to be perpetually *thankful* for them, when we have obtained what we desire. And when we have done all that we can, we cannot give him *due praise* and *thanks* for the least part of that which we daily receive. For if we respect that which is *past* , *present* ,^r or to *come* , we shall still meet with matter enough, which *expresseth* his *goodness* and *love* to us, and exacteth this *Duty* from us. If we consider that which is *past* , then we shall soon perceive, that but for him, we had not *been* at all, nor been *preserved* hitherto, amongst so many dangers, without his *Protection* : If that which is *present* , we cannot but acknowledge, that by his alone *goodness* we *live* and *enjoy* those *blessings* wherewith we are *loaded* , beyond desert: If that which is to *come* , he is

our

our hope, of all good things which we desire or expect, either for *this* life, or for the life to come, And as God accounteth *Thanksgiving* a Duty, so he taketh it for an *Honour* done unto him, if we perform it. He hath so much esteemed of it always, even from the beginning, that he reputed and accounted it above the rest of the *Sacrifices* offered unto him. Besides, we may consider, that in the *Law* God himself instituted a peculiar and special *Sacrifice* of Oblation of *thanks*. For the Feast of the *Paschal Lamb*, was no other thing but an *Eucharistical* or *Thankful* Service, in remembrance of the wonderful delivery of the *Jews* from their servitude. Our *Saviour* also instituted the *Sacrament of the Eucharist*, for a perpetual remembrance, and memorial of all his *benefits* to mankind, especially of our *Redemption* by his death. He also established a Feast to preserve a *thankful* memory of the *Jews* deliverance from the Plots of *Haman*. And in brief, it was generally evermore the practice of *Gods Saints*, to Express this Duty, as may be seen by many *Songs*, *Hymns*, *Psalms*, and *Prayers* of *Thanksgiving*, which are left unto us in the *Scriptures*, as Patterns for

Pf. 50. 23.
15.

Ose. 14. 2.
Mal. 1. 11.

Exod. 12.

Lic. 22.

Hest. 9.

Exod. 15.
Deut. 32.
Judges 5.
1 Sam. 2.
Pf. 34. 96,
103, 107,
111, 113,
&c.

us

Esa. 38. 10. us to imitate. Of Moses and Miriam. Of
 John 23. Myself alone. Of Deborah. Of Hanna.
 Abac. 3. 2. Of David, in divers places of the Psalms.
 Dan. 3. Of good King Ezckias. Of Jonas. Of
 Luc. 2. 19. the Prophet Habakkuk. Of the Three
 1. 45. Children. Of the Angels. Of Zachary.
 Act. 4. 24. Of the Blessed Virgin Mary. Of the
 Rev. 5. 12. Church. And of the Elders. And after
 those Examples, of necessity we must
 frame our selves: for be sure of this,
 That whensoever Praise and Thanks shall
 fail and be wanting on our parts towards
 God, then presently God will withdraw
 his hand of mercy and bounty from us.

Thanksgiving.

I Thank thee, O merciful Father,
 Lord of Heaven and Earth, for all
 thy mercies and favours continually
 heaped upon me: for that thou hast not
 Gen. 9. 6. only created me after thine own Image
 and likeness, and given to me a body
 with all the parts and members there-
 of; and a soul with all the powers and
 faculties thereof, that with them and
 by them I might know, love, and serve
 thee, but that thou hast so graciously
 preserved both body and soul, from time
 to

to time, from all dangers. Thou hast always been my refuge in Tribulations, and my defence and succour in adversities: when I went astray, thou didst reduce me into the right way: when I offended thee, thou didst gently correct me; when I was sad, thou didst comfort me; and when (for the grievousness of my sins) I was ready to despair, thou of thy mercy and compassion didst strengthen me, and keep me from utter ruine. I acknowledge, O Lord, thy more than Fatherly indulgence toward me, from my birth to this present time: for unless thou of thy goodness hadst upheld me, I had long ere this time been drowned and overwhelmed in the bottomless gulf of my sins. But thou hast delivered me from the jaws of the roaring Lyon, who hath daily sought to devour me, and hast defended me from all his snares and assaults. And as thou hast of thy mercy preserved my Soul from destruction, so thou hast oftentimes delivered my body from the gates of death, when many sicknesses and infirmities took hold of me. I thank thee also, O Lord, for all other thy temporal blessings, which thou in plentiful manner hast beaped on me; as food, rayment, Wealth, Possessions, and Children: For my

1 Pet. 5. 3.

my *health* and *liberty*, for the *prerogative* which thou hast given me over all thy *creatures*, in their *subjection* to my service and *use*. I thank thee also, O *sweet Saviour*, for the infinite work of my *Redemption*, and for thy exceeding great *love*, in accomplishing that great *work*: that thou wouldest suffer so many torments, sorrows, labours and griefs; yea so bitter and disgraceful a *death*, even the death of *Malefactors*, to redeem me from a most desperate and certain state of *damnation*, (which I most justly have fallen into) to a state of *Glory* and *Immortality*, which I by no means could have *deserved*. I thank thee also, O *Lord* most holy, for all other thy *spiritual* graces and *blessings*, as my *Regeneration*, *Vocation*, *Sanctification* for thy blessed *Sacraments*, for my preservation and hope of glorification. O *Lord* I am not sufficient to render unto thee condign *thanks* and *praises* for all these thy *mercies*: yet accept, I humbly pray thee, these poor and weak *thanks*, which I offer unto thee, according to my bounden *duty* and *service*. For as there is no *hour* of my *life*, wherein I do not enjoy thy *favours*, and *tast* of thy *goodness*, so (if my frailty would permit) I should spend no *time* of

my life without remembering them, and praising and blessing thee for the same: Glory be therefore to thee, O Lord my Creator; Glory be to thee, O Jesus my Redeemer; Glory be to thee, O Holy Ghost my Sanctifier; Glory to the high and undivided Trinity, whose works are inseparable, and whose dominion endureth world without end.

Another.

Almighty and everlasting God, I humbly thank thy heavenly Majesty, for all thy blessings which thou hast vouchsafed to me poor and sinful Creature, that thou hast created me, and given to me a body, the workmanship and excellency whereof when I behold, and well consider, I find so many several benefits received, as I have members, veins, joints, sinews, and nerves, all which discover and manifest the wisdom and power of the Maker of them: The benefit of which several parts, none can so well know, as they which want any of them, or are grieved with the infirmity or weakness of them. I therefore bless thee, that thou hast not created me blind, lame,
P deaf,

deaf, or dumb, evil-shaped, or weak in my senses, but hast given me a sound and right *mind* in a healthful *body*. I further *praise* thy Name, O Lord, for that thou hast infused a *soul* into this my *body*: a work so glorious and transcendent, that if I were not altogether stupid, and void of all *judgement*, I would not by my actions account so basely of it, as I seem to do, nor defile it with such impure, contemptible and unclean works, as I daily commit. I thank thee, O Lord, that I was not born amongst *Infidels*, and amongst those who do not truly call upon thy Name; but in that part of the *world*, where thy *Gospel* is truly preached, and thy *Sacraments* duly administered. I thank thee also, for thy gracious *preservation* of me, from my birth to this present hour: I confess, O Lord, that it is of thy *mercy* and goodness that I am thus *preserved*: for if thou shouldst but with-draw thine hand of *preservation* from me, it could not be, but that in the twinkling of an eye, I should miserably perish, and return to nothing. I thank thee, that thou hast of thy *providence* appointed all thy *Creatures* for my sustenance and service: some for health, and some for delight:

light: Grant, O Lord, that I may use them to those ends for which thou hast *created* them; and that by them I may be moved truly to meditate on thy *goodness*, and seriously *praise* thee for them. I further *thank* thee, O Father, that when as by our first Parents fall, all mankind was in the state of *damnation*, it pleased thee (not to deal with us, as thou diddest with *Lucifer*, whom thou utterly expelledst thy *presence*, but) to send thy only Son from thy *bosom* into this *world*, that by his bitter *death* we might be restored to our former *estate*. I acknowledge, O Lord, that I owe much unto thee for my *Creation*, but much more for my *Redemption*; For what would it have profited me; nay, what misery should I not have suffered, to have been born, and afterward to be *condemned* for ever? I *thank* thee, O Lord that thou hast also vouchsafed to call me out of the depth of *darkness* and shadow of *death* (wherein I lay) by the admirable light of thy *justifying* grace, to the true *knowledge* and love of *thee*. It is not the least of thy benefits, O Lord, it sheweth not the least part of thy *power*, that thou hast called me from so *vile* an estate, where-

into *I* had cast my self after *Baptism* (and in the same had continued many years rebelliously) to the estate of *Salvation*. For it must needs be acknowledged, that thy *mercy* is great in *pardonning sinners their offences*: but withal, it cannot be denyed but that thy *power* is greater in *making sinners righteous and just*. Great was the benefit of my *Creation*, but by that act *I* was only made the *Son of man*: but greater is the benefit of *Justification*, for thereby (*in Christ*) *I* am made the *Son of God*. Great is the benefit of *Redemption* (and in deed the greatest of all others) but without *Vocation* and *Justification*, it had availed me nothing. Great is the benefit which ariseth by the expectation of *Glory*; and no less is this of *Justification*: for it is a work of no less power to make a *just man of a sinner*, than to make a *just man happy and blessed*: for as much as the difference between *sin* and *grace*, is more then between *Grace* and *Glorry*. *I* acknowledg therefore, *O Lord*, that the benefits which arise by these heavenly gifts and graces are so great, that my tongue faileth, and my heart wanteth abillity, wherewith sufficiently to praise thee for them. *I praise thee*

the also, O Lord, for thy blessed Sacraments; for that of Baptism, whereby I was cleansed from the guilt of original sins, and regenerated and adopted into the number of thy Children: and for the other, of the blessed body and blood of our Saviour Jesus Christ; the Sacrament of Grace, Unity, Charity, and Remission of sins, the food of our Souls in this Pilgrimage, and the Conduit through which all graces are conveyed to our fainting Souls. Lastly, I thank thee for thy preservation of me in thy Grace, by which I am restrained from returning to the mire ^{2 Pet. 2.} with the washed Sow, and to the vomit with the Dog: and by which I am strengthened to do something acceptable and pleasing unto thee. I confess, O Lord, that whatsoever good I have done, is wrought in me by thee: and whatsoever temptation or evil I escape, is merely by thy providence. O Lord, continue, and keep me still in this Grace, that I may so use all thy blessings, and so keep them in mind, that they may stir up in me a more ardent desire to magnify thy blessed Name, and a greater care of ordering my ways hereafter: that I may no more grieve thy ^{Ephes. 4.} troubled Spirit, who with thee, and thy ^{30.}

blessed Son, our only *Saviour* liveth and reigneth one God, world without end.

Another.

ALL *praise honour and glory* be given to thee, *O Lord, God Father Almighty*, for all thy *inestimable benefits* bestowed upon me, and all *man-kind*, whether *private or publick, general or particular, spiritual or temporal*, who is able to reckon up or declare the *several kinds or parts* of them? For creating the world, *beautifying, enriching*, and making it *fruitful* for the use of man: for *giving* unto us *souls and bodies*, and *adorning* them with *infinite faculties and gifts*: and (which exceeds the rest of thy *blessings*) for *delivering* us from the *power and servitude* of sin, and the *Devil*, for *forbearing and expecting* our repentance so long, *preserving* us from all *dangers*, and *furnishing* us with all things *necessary* for this life.

What *praise* shall we render to thee, *O sweet Jesus*, for all that thou hast *done*, and *suffered* for us: we praise and bless thee, for thy *Incarnation and Birth*,
for

for all the labours, pains, sorrows, wounds and disgraces, together with the vile and ignominious *death* which thou didst *suffer* to reconcile us to thy *Fathers* Favour, from which our Sins had justly excluded us: for which thy great *love* to the Sons of men, *blessed* be thy *holy Name*.

O *holy and blessed Spirit* who in the beginning of time, *didst move upon the face of the Waters*, at our Saviours *Baptism in the shape of a Dove*: And on the *Apostles in the shape of fiery tongues*, we praise and worship thee, for *enlightning* our understandings: for *sitting and making us apt to conceive* the mysteries of life Eternal: for *converting* us from evil conversation, to *newness of Life*: and for *Sanctifying* us to Life Everlasting: for *directing* us in the works of Truth, and *governing* us in our Temporal Affairs.

O *Glorious and Sacred Trinity*, infuse into us we beseech thee, such measure of thy *Grace*, that we may be daily mindful of all these thy *blessings*. Pardon all our former *ingratitude* and *negligence*, in that we have been no more *zealous* to love thee, no more *desireful* to serve thee, and so forgetful to thank thee, for all thy benefits and mercies.

R 4.

Illu.

Illuminate our *hearts*, that we may
firmly *believe* in thee, devoutly call *upon*
thee, and obediently *execute* thy holy
Will, that at the last we may by the
merits and *passion* of thee, O *Saviour*, attain
to that heavenly *Mansion*, where thou
O blessed *Trinity* in *Unity*, and *Unity* in
Trinity abidest world without end.

I thank thee, O Lord,
For my *Creation*.

my Being.

my Well-being.

That I am indued with *Reason*.

That I am *A civil man*.

A Christian.

Free-born.

Ingenious.

Of honest Parents.

That I am sound in *Mind*.

Senses.

Body.

That I am well *Brought up*.

Taught.

I thank thee,

For thy *Gifts of Nature*.

Grace.

Estate.

For delivering me from

Danger.

Infamy.

Trouble.

For the *health of my Body.*

A Competency of Estate.

Friends.

Children.

Kindred.

I thank thee, O Lord,

For thy *Redemption.*

Regeneration.

Instruction.

Vocation.

Consolation.

Illumination.

Justification.

Hope of Glorification.

For thy *Patience toward me.*

For thy *Grace preventing me.*

For *Governing me.*

For thy *Continual care over me.*

For *Strengthening me in Tentation.*

For *Reproving me in Evil.*

For *Assisting me in Good.*

For the *Compunction of my Heart.*

For the *Hopes of Pardon for my Sins.*

For the *Benefits I have received.*

For any *Good done by me.*

For all those that have done me good,
by their

Writings.

Servants.

P S

Con

poly Devotions of &c.

Conferences.

Prayers.

Examples.

Reproofs.

Injuries.

For all, and every of these, and for
any other *known*, or unknown, re-
membered or forgotten.

I confess and will confess thee.

I bless and will bless thee.

*I thank and will thank thee, as the
Author and Giver of them all.*

Seven



*Seven Psalms of Thanksgiving
Paraphrased.*

Psalm 8.

O Lord our God, Creator and Pre-^{Sundays}server of all things, ~~how~~ excellent, glorious, and reverend is thy great and holy Name, not in one particular Nation only, but in all the Kingdoms of the earth, who as thou hast magnified thy Name in the earth, so hast thou set and extolled thy glory above the Heavens also.

2. Out of the mouths and tongues of babes and sucklings, even very Infants, hast thou, because men of riper years and understanding neglect thy glory, ordained strength, and given little children ability to praise thee, because of the malice of thine enemies, the principalities of this world: that thou mightest, by this thy great wisdom and power, still the tongues, and suppress the blasphemous speeches of the enemy and avenger: when he shall see that by such weak

weak means thou canst effect so great matters.

3. *When I consider, and duly weigh, the heavens, and the glorious frame thereof, the work of thy fingers, made and created only by thee: together with the Moon and the Stars, and other beautiful lights of Heaven, which thou at the beginning of time hast ordained of nothing I cannot but in the depth of admiration say :*

4. *What is man, for whose use and service thou hast made them, and all things in this world, and him to serve thee? That thou, so great and glorious a God, art mindful of him, in so large a manner: and what is the Son of man, the posterity of sinful Adam, that thou, in such measure of mercy, visitest and regardest him?*

5. *For, if I look unto his creation, and consider whose Image he beareth, I find that thou hast made him in all respects, very little lower in degree than the pure Angels, who are honoured with thy presence: and hast, of thy bounty and especial favour, crowned him with glory and honour, in making him so glorious a Creature.*

6. *Thou madest, and hast appointed him also, thy Vicegerent on earth to have*

have dominion, and command over thy creatures, *the works of thy hands*, and creation: *thou hast subjected*, and put all things which thou hast made, under his feet to obey and serve him.

7. *All sheep and oxen*, beasts for his food and sustentation, yea and not those only, but *the untamed beasts of the field*, also, hast thou made plyable and serviceable to him.

8. *the fowl of the air*, some for food, and some for pleasure and delight, and *the fish of the vast Sea*, which is stored with variety, and *whatsoever else passeth, swimmeth, or liveth through the unknown paths of the Sea*, are also created by thee, to serve him.

9. O Lord our Lord, when I seriously consider thy power and wisdom, in thy work of creation, and the special honour and favour thou shewest to mankind, in giving him this large commission over the rest of thy Creatures, I cannot but admire, and say, *how excellent and great is thy Name*, and power in all the Kingdoms of the World! there is none, O Lord, worthy to be compared to thee.

Glory be to the Father, to the Son, and to the Holy Ghost, &c.

Psalm 30.

Monday.

I will extol thee, and praise thy Name, O Lord, as long as I live, and not without great cause, for thou in thy mercy hast lifted me up, and endowed me with thy blessings: and hast not made, no, nor suffered my foes to work their will against me, who intended, if thou hast forsaken me, to rejoyce and triumph over me.

2. O Lord my God and Saviour, I cried, and made my humble supplication unto thee in my trouble and adversity, and thou of thy accustomed goodness, didst graciously hear me, and hast healed me of all mine infirmities.

3. O Lord, thou, by the power of thy grace, hast brought up, and restored to life my sinful soul from the Grave of perdition, whereinto my sins had well nigh cast me: Thou hast in thy love to me, kept me alive, and preserved me from many dangerous sicknesses that I should not yet go downe into the pitt of death, but live, and praise thy holy Name.

4. Sing and rejoyce unto the Lord our God (O ye Saints, and faithful
Peo^{le}

People of his, who have with me, felt and tasted of his Mercy) and give thanks together with me, at the remembrance and consideration of his Holiness.

5. For his Anger, and displeasure endureth towards sinners, but a moment, and short space, if they truly turn unto him: and if we seriously consider his mercies, we shall find, that in his favour is life to those that lye desperately sick in their sins if he but touch them with his finger of grace: as for weeping, heaviness and affliction, it may, and of necessity must, sometime befall his Servants, but yet it shall endure, and afflict them for a night, a little while only: but joy and comfort, cometh again to refresh them in the morning, by sending the light of his countenance upon them.

6. And before I fully understood, how God useth to deal with his Servants, I was so confident of my self, that in my prosperity, when I felt the grace of God abundantly in me, I said, and presumed, that I was so fully settled in Gods favour, that I shall never fall, or be removed from it.

7. Lord, by thy favour and goodness thou hast fixed and made my mountain of

of grace to stand so strong, that I conceived my self so secure, that I could not slide back, or fall away: yet after a while, I found by experience, that I was in an errour, for *thou didst but hide thy face*, and a little while obscured thy grace from me, and being left to my self, I found such an alteration and defect in me to do good, that I was therewith sore troubled and disquieted.

8. I thereupon presently recalled my self and cried earnestly by prayer to thee O Lord; and betook my self unto the Lord, who never utterly forsaketh his Servants: and to him, I made my earnest supplication, never ceasing, till I obtained his return, and thus I said in my prayer:

9. What profit, O Lord, is there, can there be, in my blood, or death, when I go down into the pit, or if I dye in my sins? Surely none to thee; for thou delightest not in blood, or in the death of a sinner. Shall the dust, or they which are resolved thereinto, before repentance, praise thee? or shall it declare thy Truth, and shew thy Glory? Nay verily they shall rather, in the horror of punishment, blaspheme thy Name. Suffer me not therefore, O Lord, to be

be of that reprobate number, of which *I* must needs be one, if thou absent thy self, or withdraw thy grace any longer from me.

10. *Hear me therefore, O Lord,* and that right soon, for my spirit waxeth faint, for want of thy gracious assistance: *and have mercy upon me,* in this distreis, *O Lord, I renounce* all further confidence in mine own strength: *be thou my only stay and helper.* Upon this petition, the Lord heard my request, and thereupon *I* turned my prayer into a song of praise, and said.

11. *Thou, O Lord,* art worthy of all donour and praise, for thou *hast turned for me,* and for my good, *my mourning* for thy absence, *into dancing* and joy for thy gracious presence: *thou hast made me to put off my* sad habit of sackcloth and sorrow, and in stead thereof, *hast girded and apparelled me,* with a vesture of gladness even the peace of Conscience: And all these things hast thou done for me.

12. *To the end,* that all my sorrow being removed, and *I* being delivered from all fear, *my glory,* tongue, and heart together; *may sing praise and thanks*

thanks *to thee*, who hast done so great things for me : *and that I should not be silent*, in extolling thy mercy. And therefore, *O Lord my God*, as thy goodness deserveth and my duty requireth, *I will*, with all the affections and faculties of soul and body, *give thanks unto thee*, and praise thy Majesty *for ever*, as the only Author and finisher of my salvation :

Glory be to the Father, &c.

Psalm 34.

Tuesday.

I will bless and praise the Lord, for all that he hath done unto me, at all times ; as well in adversity as prosperity, and his praise as it shall ever be in my mind and heart, so shall it be continually without intermission, in my mouth, by declaring it to others.

2. My soul especially, shall make her boast, and glory in the Lord, and not in any thing that is in me : so the humble, and they which are any way dejected, when they shall hear thereof, how gracious God hath been to me, shall in hope of the like mercy to them, rejoyce and be glad also.

3. O

3. O ye, whosoever have felt Gods favour as I have, *magnifie* and extol the mercies of *the Lord* with me for his goodness : *and let us* be joyful with one accord, *exalt* and praise *his Name* together.

4. I my self, when I was in trouble, sought *the Lord* by prayer and humiliation, *and he* rejected not my petition, but graciously *heard me*, and granted it ; *and he* not only delivered *me* from the danger I was in, but from *all my fears* also, which I conceived at it.

5. They also, that lived in former Ages (our Forefathers) whensoever they were distressed, looked up and cried unto *him* : *and were* relieved by his mercy, and lightened by his grace : *their faces were not* any whit ashamed, because they did put their trust in *hî n*.

6. This poor man (even my self) cried (by their example) in my distress : *and the Lord*, plentiful in compassion, graciously *heard him*, and saved and delivered him immediately out of *all his troubles* and calamity.

7. The good Angel of the Lord, deputed by him for each mans protection, encampeth, and fortieth round about them, that with an unfeigned heart fear and serve him : which Angel

gel preserveth them in all their ways, *and delivereth them* from all the machinations of the Devil and his Angels.

8. *O tast ye therefore, and see, make experience, and you shall soon find that the Lord is good and loving to those that faithfully call upon him, and you will also confets with me, and say, Blessed and happy is the man that layeth aside all confidence in himself, and that in all his necessities trusteth in him, and his protection,*

9. *O fear, reverence, and love the Lord, all ye, that by truly believing in him become his Saints, and observe his Commandments: for take this as an infallible truth, that There is no want to them, they shall lack nothing that is needful for them, that with an upright heart fear and serve him.*

10. *The young Lyons, mighty and wordly minded men, although they think themselves happy, yet do they lack true peace of conscience, and suffer hunger, and want that which is truly good; but they which with a pure heart, and humble spirit, seek the Lord, and desire to please him, shall not want any good thing, when the*
Lord

Lord in his wisdom shall think it needful for them.

11. *Come therefore, O ye Children, that desire to be informed, and with attentive minds hearken, and give good ear unto me, that am experienced in the mercies of the Lord, and I will teach and instruct you in the fear of the Lord, which is the beginning of wisdom.*

12. *What man is he, among the Sons of men, that desireth to live a good life, and loveth to spend many dayes so in this life, that he may see and enjoy good and happy days hereafter.*

13. *Keep first of all, thy tongue from speaking evil, let that member do no man wrong, and preserve thy lips from speaking guile, or that which is false, though it be to thine own prejudice: for the Lord abhorreth lying lips.*

14. *Depart from evil, avoid all things which thou knowest displeasing to God, and yet think not that sufficient, except thou also apply thy self to do that which is good and acceptable to him: Seek peace between God and thy self, thy self and thy conscience, thy self and thy neighbour; and if thou shalt find*

find that peace in any of these particulars shall flee from thee, *persevere* it with all thy might that thou mayst recover it.

15. *The provident eyes of the Lord* (for thy comfort in taking this course) are ever fixed upon the righteous to preserve them from all evil, and to confirm them in all good: and his ears of compassion are always open unto their cry, to deliver them from all distress.

16. *The face of displeasure, and the angry countenance of the Lord,* on the contrary is set and bent against them that forsake good and do evil, without remorse of conscience, to cut off and root out, not only such wicked persons themselves, but the very remembrance of them from the face of the earth, that there shall remain no memorial of them.

17. *The righteous* in their affliction cry, and flee unto God for succour, and the Lord in mercy beareth their prayer, yea, and in his good time delivereth them out of all their troubles, either by aiding them with spiritual comfort, that they faint not under them, or by removing their afflictions, from them, or them from their afflictions, by taking them into heavenly joyes.

18. *The*

18. *The Lord* (who hath a continual care over his Elect) *is ever nigh unto them in comfort, that are of a broken and humble heart, and always saveth such (and no other) as are of a contrite and bruised spirit, that they fall not into desperation.*

19. *Many in number? and great in weight, are the afflictions and troubles of the righteous, for they that will live godly in Christ must suffer persecution? but the Lord of his infinite goodness forsaketh him not, but delivereth him in due time out of them all that they shall not be able to do him harm.*

20. *He even the Lord, keepeth, and preserveth all his bones, which though the wicked go about to break yet notwithstanding all their attempts, not so much as one of them is, or shall be broken by them: and not only so, but the hairs of his head are numbered also,*

21. *Evil, on the other side, shall slay the wicked, and turn them to destruction, and they, whosoever they be, that hate the righteous, whom the Lord loveth, shall be desolate, and deprived of the comfort of Gods holy Spirit.*

22. *The Lord by his power and goodness, redeemeth, and saveth the soul of every one of his Servants from all evil; and none of them that put their trust and confidence in him, and his mercy shall be left desolate, without consolation.*

Glory be to the Father, &c.

Psalm 103.

Wednesday

Bless and magnifie the Lord, thy Creator, O my soul, for all his mercies and favours extended to thee, and all that is within me, holy, and pure, give praise unto, and bless his holy and great Name.

2. Bless the Lord, O my soul, I say again as well for thy Creation, as for all his other great and glorious works, and at any hand take heed, thou be not ingrateful to him, and forget not, nor let slip out of thy remembrance, all, or any of his benefits, as well in forming thee after his own Image, as in his continual care and preserving thee from many dangers.

3. Who only by his power can, and of his meer mercy and goodness forgiveth all thine iniquities, pardoneth all thy

thy sins, as well actual as original, how great soever, how many soever, as often, as with a pure heart, and humble spirit, thou repentest thee of them. Who, like a good Physician, healeth all thy diseases and thy infirmities, by the regeneration, and renewing of his holy Spirit in thee.

4. Who only redeemeth and saveth thy life from destruction, and utter ruine, and who, in stead of taking just and severe revenge of thee, for thy sins, crowneeth and compasseth thee with loving kindness, many blessings, & comforteth thee with his tender mercies; which are above the rest of his works.

5. Who in his providence, satisfieth, and filleth thy mouth, and desire, with all good Things necessary for thy sustentation; so that thy youth, by his power is renewed like the Eagles, by curing thy weakness and infirmity, and making thee lusty and strong.

6. The Lord relieveth them that suffer wrong, and executeth Righteousness and Judgment, without respect of persons, and standeth for all that are unjustly oppressed against those that are too mighty for them.

7. He, in former time, at the publishing of the Law, made known his
Q
ways

ways, and taught his Commandments unto Moses, by whom, he gave directions to succeeding Ages, what they were to follow, and what to avoid: and his mighty acts were well known unto the Children of Israel, by their many and great deliverances.

8. *The Lord our God, is merciful in forgiving offences, and gracious, in not imputing our sins unto us; he is slow to anger, expecting the conversion of sinners: and plenteous in mercy, exceeding in his love, and liberal in his benefits to those that fear him.*

9. *He will not always chide, nor be ever displeased with his children: neither will he remember our sins, and keep his anger against us for them, for ever, but, in his wrath he will ever be mindful of his mercy.*

10. *He hath not dealt with us, nor punished us rebellious wretches, after the quality of our sins, wherewith we have daily offended his patience, nor hath he rewarded nor retributed to us, according to the heinousness of our iniquities: for he knoweth that if he should strictly enter into Judgment with us, no flesh could be saved.*

11. *For like as the Heaven is high, as we see, and far above the Earth: so great*

great is his mercy above his Justice, toward them that fear him, and in remorse for their Offences, truly turn unto him.

12. As far also in distance, as the East part of the World is situate from the West, which by reason of their separation, can never come near to each other; so far at the least hath he removed, and put away our transgressions and sins from us, that they never shall come near unto us, to do us any harm.

13. Like as a tender and compassionate Father, pityeth his disobedient Children, and upon submission receiveth them again to grace: so the Lord, who is the Father of mercies, pityeth and grieveth to see the afflictions of them, that in fear, and trembling for their sins, return unto him.

14. For he, the Lord, which knoweth all things, knoweth also our frame, that we consist of flesh and blood, subject to corruption and frailty, and he withal remembereth, and considereth, that we are but even dust, fashioned out of the Earth, and therefore, must needs partake and savour of earthly substance.

15. As for wretched and frail Man therefore, his dayes are but as grass, which is green in the morning, and be-

fore night is cut down and withered : and as a fading flower of the field , which for a while only in the Spring-time, is beautiful, and afterward , is cropt or decayeth : even so , and in no more assurance is he that in the greatest prosperity, flourisheth. For after a while in a short time, he is no more seen , nor his remembrance shall be no where found.

16. For as the wind and storms passeth over it and every flower, and presently it is gone , and withered , and the place thereof where it grew , shall not know it , nor bear it any more : So man, after he hath a while felt the troubles and storms of this world, shall soon dye, and be forgotten, and the place of his being will be no more known.

17. But yet the mercy and loyng kindnes of the Lord, to the Sons of men is , and was from everlasting , and shall continue to everlasting, to the end of the world : and shall ever be upon them, especially , that with unfeigned hearts, serve , love, and fear him : and his righteousness in all his promises, shall be accomplished to his Servants , and unto their childrens children, their posterity, through many generations.

18. To such especially as forget not his

his Commandments, faithfully keep, and observe *his Covenant*: and to those that remember and be mindful of *his Commandments*, and frame themselves, to do them.

19. *The Lord*, who commandeth the observance of his Laws is most worthy of all honour, and not to be neglected; for he *saith* (before the foundations of the World) *prepared his Throne*, and seat of Majesty *in the Heavens*, where he is attended on, by the glorious company of Angels, and *his Kingdom*, is not straitned, or limited, to one peculiar place, or countrey, but he *ruleth*, and commandeth *over all People and Nations*.

20. Bless therefore *the Lord*, that is so mighty, ye that be *his holy Angels*, magnifie and laud his holy Name, ye, that excel in strength, and that gladly do and execute *his Commandments*, and that, by hearkning unto, and obeying the voice of *his Word*, willingly execute his will and pleasure.

21. Bless ye, and praise I say, *the Lord*, your and our God, all ye *his heavenly Hosts*, ye blessed Angels, ye that are Ministers, and Servants of *his*, that willingly and gladly execute, and do *his pleasure*.

22. Bless and praise together, with one accord, *the Lord our God all his works*, which he hath created, for the celebrating of his glory, where so ever ye remain in all places of his Dominion, even every where: and lastly, as I began with thee O my Soul, to stir thee up to his praise, so I end with the same excitation, *Bless, Praise, Laud, and Magnifie the Lord thy God, O my Soul*, to whom he hath ever been so gracious, and merciful.

Glory be to the Father, &c.

Psalm III.

Thou shalt

I Will praise thee O Lord, and give thanks unto his holy Name, *with my whole heart*, and that not only in my private devotions, but in the publick assembly and meeting of the upright in heart: and in the Congregation of the faithful, the Church also.

2. The wondrous works of the Lord our God, even from the beginning, thorow all ages, even to this time, are so great and glorious, that worthily he alone deserveth to be magnified for them; they are sought out and searched

searched into of all them that have pleasure, and delight in meditating, and contemplating therein.

3. His work, in the creation and fabric of the Universe, is honorable and glorious, of all his creatures worthily to be admired: and his righteousness and equity, his care and providence, in the observation and government of it, is likewise to be magnified, because it is permanent, and ~~endur~~ ^{endureth} for ever.

4. He hath made and perfected his wonderful works, with such wisdom, and power, that they ought to be remembered and his Name to be celebrated for them: And as he is omnipotent, so the Lord is also gracious, and loving to his Servants, and full of compassion, plentiful in mercy to every repentant Sinner.

5. He hath of his providence and bounty ever given meat, and all other necessaries to them that fear and serve him: yea, and he, as he hath formerly: so will he ever, to the end of the world be mindful of his Covenant of Grace to his Servants.

6. He hath shewed and manifested to his People, his elect, the power, and efficacy of his great works, not only

in the creation, but in the redemption of mankind: *that he may give unto them that are in Christ, the heritage of the Heathen, according to the promise made to our Forefathers.*

7. *The works of his hands, all his actions are done in verity and Judgement, and all his Commandments are true, just, holy, and worthy to be observed.*

8. *They stand fast, and are settled firm for ever and ever, to the end of the world: and they are done, and commanded, upon good grounds, in truth and uprightness, as being enjoined by the Author of Truth and Equity.*

9. *He in the fulness of time sent redemption and Salvation unto his elect People, by Jesus Christ, he hath Commanded his Covenant, of the New Testament for ever to be observed by them, and it concerneth them carefully to keep it, because he which commanded it, is a jealous God, and severe to transgressors, and Holy and Reverend is his Name.*

10. *The filial fear of the same holy and reverend Lord, is the beginning and basis of all true Wisdom; which whosoever hath not attained to, is not really wise, howsoever he may be esteemed by the World: but a good and perfect*
under-

Thanksgiving paraphrased. 363

understanding have they, and they are truly wise indeed, that do his Commandments, and keep his precepts: his praise and remembrance endureth for ever and continueth throughout all generations.

Glory be to the Father, &c.

Psalm 138.

I Will praise and bless thee, O Lord, *Fryday.*
with my whole heart, with all my strength: yea before the Gods, in the presence of thy holy Angels, will I sing praise and laud unto thee.

2. *I will worship in fear and reverence towards thy holy Temple, dedicated to thy honour and service, and I will praise thy holy and great Name, for two of thy blessings especially, namely, for thy loving kindness, in comforting distressed sinners; and for thy Truth, in performing thy promises: for thou thyself hast preferred and magnified thy Word of Truth, above all the Attributes of thy Name: else, whatsoever.*

3. *In the day and time of my affliction, when I cryed unto thee by earnest prayer, thou didst not stop thine*

Q. 5.

ears

ears, but graciously answeredst me : yea and strengthenedst me with thy Grace, and strength in my soul.

4. All the Kings and mighty men of the earth, be they never so high in condition, shall, and may worthily praise thee, without disparagement to themselves : when they, by the preaching of the Gospel, bear the words of thy mouth which are nothing but Truth.

5. Yea, they shall sing and rejoyce, in exercising themselves in the wayes and Commandments of the Lord : for great and unutterable is the glory and Majesty of the Lord of Hosts.

6. Though the Lord our God be high, and his Majesty be above all things, yet in his abundant mercy, hath he respect unto the lowly in their own eyes ; and the more humble they are, the more he regardeth them : but as for the proud, and those which exalt themselves, he despiseth them, and knoweth them, as it were afar off.

7. Though I walk and live in the midst of Trouble and sorrow, and in the shadow of death : yet, whensoever I call upon thee faithfully, thou wilt (I know) revive and raise me, up : thou shalt also stretch forth and reach unto me thy hand

Thanksgiving paraphrased. 303

hand of power, against the Wrath and Malice of mine Enemies, and bridle their Fury: and thy right hand of Omnipotence shall save me from all their Enterprises.

8. The Lord of his goodness will perfect and finish that which concerneth me, and my Salvation: Thy mercy and loving kindness, O Lord, never faileth, but endureth from generation to generation, even for ever; Withdraw not therefore that mercy of thine from me, O Lord, and forsake not thou the work of thine own hands, not made by any strange God, but by thee, the only and true God.

Glory be to the Father, &c.

Psalm 145.

I Will Extol and praise Thee, my God, *Sawday* and Creator, O King of Majesty and Glory: and I will bless and magnifie Thy Name, O Preserver of Mankind, for Ever and Ever, even all the days of my Life.

2. Every Day, not a day shall pass over my head, but I will bless Thee, and be speaking of thy mercies: and I will praise and give thanks unto thee,
and

and to thy Name for ever and ever, as long as I live.

3. Great and glorious is the Lord, far exceeding all the false gods of the Heathen, and greatly is he to be praised for all his works: and his greatness hath neither end nor beginning, but is unsearchable, and past mans finding out.

4. One generation and age shall praise and leave the memory of thy goodness, and thy works of power, wisdom, and mercy to another succeeding generation, and shall declare to posterity, the remembrance of thy mighty acts.

5. I my self, as well as I am able, will, as I have good cause, speak of, and extol, the glorious honour, and the exceeding greatness of thy Majesty: and tell unto the people the excellency of thy wondrous works.

6. And not only I but all other men shall be forced to confesse, and speak of the exceeding might, and the wonderful effects of thy terrible acts, against thine enemies: and I according to my poor ability, will declare unto posterity thy greatness and Majesty.

7. They, even all the people which are governed by thy power, & satisfied with thy goodness shall abundantly utter and

Thanksgiving paraphrased.

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and continually with praise acknowledge and keep the *memory of thy great and superabundant goodness and mercy: and shall, in all Assemblies and Congregations, sing, and rejoyce, because of thy Righteousness, wherewith thou rulest and disposest all things.*

8. *The Lord our God, notwithstanding our grievous sins is gracious, and loving; yea, and full of compassion by nature, evermore slow and unwilling to wreak his anger upon us, it being an act contrary to his disposition; and instead of punishing, he is of great mercy, and ready to pardon the repentant.*

9. *The Lord is also good and gracious, not to any particular person or People only, but to all that turn unto him, and if we shall consider his tender mercies to the Sons of men, they are over his Justice, and all his other works.*

10. *All thy works and creatures shall therefore praise, and magnifie thee, O Lord, in general: and above the rest, thy Saints, and servants, to whom in particular thou extendest thy mercy, shall bless and continually praise thee, for the same.*

11. *They especially shall not be silent,*

lent, but *speake of*, and declare unto those that have not known thy Name, *the Glory and Majesty of thy Kingdom*, which is above all the Kingdoms of the earth, and shall wheresoever they come, *talk of*, and set forth thy mighty power, which no Potentate is able to resist.

12. *To make known*, to make manifest thereby to the sons of men, even all the generations to come, his mighty and wonderful *acts* with he hath done in our time, and in the ages foregoing: and also the glorious Majesty, and super-excellency of his Kingdom, and power.

13. Thy Kingdom, O Lord, is not temporary, or of short continuance, but it is an everlasting Kingdom, was without beginning, and never shall have end: and this thy dominion and rule *endureth* firm and stable, throughout all generations, to the end of the world.

14. The Lord in his mercy *upholdeth*, and lifeth up all those that fall by frailty and weakness: and raiseth up by the grace of his holy Spirit, all those that be dejected, bowed and cast down with the thought of their sins.

15. The eyes of all creatures wait and

are fixed upon thee, as upon their careful Father, for sustenance and help: and they no sooner call unto thee, but thou of thy Providence supplyest their wants, and givest them their meat, and all things necessary for them, not only in due proportion, but in due season, and time also.

16. Thou openest thy hand of bounty, and satisfiest the insatiable desire of men, which nothing but thy self can satisfy, and of every other living thing besides.

17. The Lord is only righteous, just and unreprouable in all his wayes, and actions: and it is he only that is holy, and pure in all his works.

18. The Lord is nigh and ready at hand, unto all them that in distress call upon him, and seek unto him for help. Yea, to all, without respect of persons, that call upon him in truth, faith, and uprighteousness of heart.

19. He is so gracious that he will not only hear them, but grant their petitions, and fulfil, and satisfy the desire and request of them that fear and serve him: he also will hear their cry, in time of affliction, and will save and deliver them out of all their trouble.

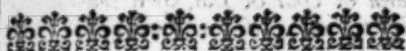
20. The Lord, by his omnipotent
power,

power, preserveth and keepeth all them, that love him sincerely, and obey his Commandments, but as for all the wicked, and unrepentant obstinate sinners, those will be destroy from the face of the Earth.

21. My Mouth shall, as long as I have any being, speak of, and declare the praise and Majesty of the Lord, most mighty; and as I do, so let all flesh, People, Nations and Kindreds, from the rising of the Sun to the going down thereof, bless, laud, and magnific together with me, his holy and great Name, even for ever and ever, from this time forth for evermore.

Glory be to the Father, and to the Son, &c.

Impr



Imprecation.

THis part of *Devotion*, (or of *zeal*, as I may call it) although it seem harsh, and not well to stand with the *Charity* of a Christian, yet in some cases it hath been, and may be lawfully used.

1. When the *Church* of *God*, in any part of the *world*, lyeth (as it were) at the *stake*, and groaneth under the burthen of *Persecution*, and the *enemies* thereof are *incorrigible*, and not to be reconciled; In this case not only a *private man* in his *Devotions*, but the *Church* also in *general* may use these *Imprecations*, to the end that the *Church* may by these kind of *Prayers*, and *Gods assistance*, recover its former *Peace* and *Quiet*.

2. When a *Christian* shall perceive that his *enemies* aim altogether (against the *Rules* of *Charity*) at the utter *subversion* both of his *Body* and *Soul*; In this *Case* also a *man* may (without breach of *Charity*) use these *Imprecations*.

In either of which *Cases*, if the *children*

dren of Gods or our own *enemies* shall joyn, assist, or persist *maliciously* in the steps of their *Parents*, they are in our estimation to be accounted of no *better*, nay, not so *well* as the very *Heathen*, who have not known the *Name* of *God* at all.

And to this end, I have given you a *tast* only of some of the *zealous wishes*, and *earnest desires* or *Imprecations* of some *holy Men*, *Prophets* and *Apostles*, which are set down in *sacred Scripture*, left (no doubt) for our *imitation* in the several *cases* before mentioned.

Imprecations against the *Enemies* of *God* and his *Church*.

- Num. 16. **O**F *Moses* in the rebellion of *Korab*, *Dathan*, and *Abiram*; *Respect* not thou
 15. *their Offering*.
- 2 Reg. 19. Of *Hezekiah* against *Senacherib*, the blas-
 15. *phemous King* of *Assyria*.
- 2 Chr. 14. Of *Asa* against *Zerah*, the King of
 11. *Aethiopia*.
20. 6. Of *Jehoshaphat* against the *Moabites* and
Ammonites.

Of Nehemiah against Sanballat and Tobiah.

Turn their reproach upon their own head, *Neh. 4. 4.*
and give them for a prey in the land of captivity.

And cover not their iniquity, and let not their *Neh. 4. 5.*
sin be blotted out before thee.

Of David against Gods Enemies in many places.

Destroy thou them, O God, let them fall by *Psa. 5. 10.*
their own counsels : cast them out in the multitude of their transgressions, for they have rebelled against thee.

Break the arm of the wicked.

10. 19.

Break their teeth, O God.

58. 6.

68. 1.

Let God arise, and let his enemies be scattered, let them also that hate him flee before him.

Lift up thy feet, that thou mayest utterly destroy every enemy, which hath done evil in thy Sanctuary.

74. 4.

79. 6.

Pour out thine indignation upon the Heathen that have not known thee.

O my God, make them like a wheel, and as *Ec. 83. 13.*
the stubble before the wind.

Persecute them with thy tempest.

19.

Make their faces ashamed.

16.

17.

Let them be confounded and vexed evermore : let them be put to shame and perish.

Let

129. 6. Let them be as grass upon the House top,
which withereth before it groweth up.
140. 8. Let not the ungodly have his desire, O Lord,
let not his mischievous imagination prosper, lest
they be too proud.
9. Let the mischief of their own lips fall upon
them.
10. Let hot burning coals fall upon them: let
them be cast into the fire, and into the pit, that
they never rise up again.
- Act. 4. 24. Of the Apostles against the High Priest.
Of Saint Paul.
- 1 Cor. 16. If any man love not the Lord Jesus Christ, let
him be Anathema Maranatha.
- Gal. 1. 9. If any man preach any other Gospel, &c. let
him be accursed.
5. 12. I would they were even cut off that trouble
you.

Against the Enemies of our Souls.

- Psal. 35. 5. **L**et them be confounded and put to shame,
that seek after my soul.
- Pf. 35. Let them be as chaff before the wind.
Let the Angel of the Lord chase them.
6. Let their way be dark and slippery.
Let the Angel of the Lord persecute them.

Let Destruction come upon them.	8.
Let them be confounded and ashamed.	40. 14.
Let them be driven backward.	15.
Let them be desolate.	55. 15.
Let death seize upon them.	
Let them go down quick to Hell.	
Let them be covered with reproach and dishonour.	71. 13.
Set a wicked man over him.	109. 6.
Let Satan stand at his right hand.	
Let his Prayer become sin.	Pf. 109. 7.
Let his days be few.	8.
Let his children be fatherless, and his wife a widow.	9.
Let his children be vagabonds and beggars.	10.
Let the extortioner catch all he hath.	11.
Let there be none to extend mercy to him, or his children.	12.
Let his posterity be cut off.	13.
Let the iniquity of his fathers be remembered.	14.
Cast forth lightning and scatter them, shoot out thine arrows and destroy them.	144. 21.

And it is not to be conceived that these *Imprecations* arise from a weak affection, as though the godly were glad, or rejoiced at the destruction of the wicked, nor to persecute them out of the malice of humane nature.

1. But for as much as the *love* of God ought to be preferred before the *love* of our *Neighbour*, and that then our *Neighbour* is truly loved, when that *love* respecteth the *glory* of God; we worthily prefer his *glory* before the love of his *Enemies*, who by their *wickedness* would endeavour to *obscure* it.

2. They used these *Imprecations* against those *Enemies*, when they were out of *hope* (as is before said) of their *amendment*.

3. And lastly, It was done not so much to *destroy* the persons, as to *frustrate* their *counsels* and *imaginations*.



*The Ten Commandments
Paraphrased.*

THE Law of the Two Tables Was Deu. 4. 13.
written by the Finger of God, and 10. 3.
delivered and promulgated by the Ministry 4.
of Moser and Angels, and contained sum- Ex. 19. 24.
marily what God commanded the Peo- Act. 7. 53.
ple to observe, and what to avoid. Gal. 3. 19.
Heb. 2. 2.

It is divided into two Parts,

Our duty toward God.

Our duty toward our Neighbour.

The Four first Commandments en-
joyn the first duty.

The Six last, the last.

And thus follow:

God spake all these words, saying, I am
the Lord thy God, which brought thee out
of the Land of Ægypt, out of the House of
Bondage.

In the Preface, by mentioning of Gods
Name,

*God spake;
&c.*

Jehovah His Majesty.

Spake By his Word.

The bearers were prepared to atten-
tion.

The

The Brevity and Order of the *commandments* make them *easy* to be *learned*.

This *Preface* belongeth to all the *Decalogue*, and containeth a description of the *Person* who gave the *Law*.

Who being *God*, the *Creator* and *disposer* of all things, is to be *obeyed*: neither are we to make any *scruple* or *doubt*, but that all things which he *commandeth* us in his *Law*, are *just* and *holy*.

*I am the
Lord,*

Who only is *Omnipotent*, and was from all *Eternity*, from whom all things that are had their *beginning* and who hath *absolute* and *sole* power to *command* and *prescribe* *Laws* unto us.

*Thy God
Ps. 144. 15.*

*Happy is the people who have the Lord for
their God.*

By these words (*thy God*) every one of us may receive particular *comfort*, that as he is *able*, so he is *willing* and *ready* (by making this *Covenant* to be *ours*) in his particular *providence* and *care* to do good to every one of us in our need, if we keep his *Commandments*.

God.

A *God*, to relieve and aid us, not a *severe Judge* to condemn us.

Let us therefore,

With

With all reverence serve him as a Lord.

With earnest desire, repair to him in our need as to a merciful God.

With hearty zeal, love him for his goodness.

With trembling, fear to offend him for his justice.

And let us be holy, as he is holy.

Lev. 20. 7.

In this delivery of the Jews from their servitude, is his infinite Power described: whereby he is declared to be as well able to save his Servants, as to confound his enemies. Which brought thee, &c.]

And this deliverance is foretold and parallel'd by the Prophet, as a Type of our deliverance from the servitude of sin. Esa. 52.

The first Commandment.

Thou shalt have no other Gods before me.

HAVING (as it were) settled in our hearts his Authority and Power, to prescribe and make Laws, unto us, his first Precept is, that We have no other Gods before him. Thou shalt have no other Gods

R

I. Nei.

The ten Commandments

1. Neither by abating any *reverence* due to him,

But to *worship* him with all our heart.

By *acknowledging* him to be the only true God.

By *honouring*, *serving*, and *praising* him above all things.

By *trusting* and *relying* wholly upon him.

By *expecting* all good from him.

By *humbling* our selves before him, and *patiently bearing* whatsoever he shall please to lay upon us, and *submitting* our wills wholly to his.

2. Not by *attributing* any honour to other Gods or Idols, or putting any *confidence* in *Saints* or *Angels*, *Earthly pleasures*, *Riches*, *Honours*, or the like, lest we offend thereby.

Gen. 30.1. As *Rachel* did, by asking children of *Jacob*.

2 Kin. 5. 6. As the *King of Syria*, by desiring *Joram* to heal *Naamans* leprosie.

2 Chr. 16. 12. As *Asa*, by too much trusting to his *Physicians*.

Lu. 12.16. As the *fool in the Gospel*, trusting to his riches.

Before me. Neither *secretly* in thy heart.

Nor in the *view* of God, and the *World* openly.

Not

Not, but that God is every where, and seeth into the secret corners of our hearts, and is omniscient; but to set a note or brand of *Impudence* upon us, for our indignity to him, if we shall make open profession of our *Idolstry* to any false God or *Idol*, in worshipping it, or of our excessive love, or doting upon any *Creature*, by putting confidence in it, and neglecting our dependance on God, who is only able, by his omnipotency, to relieve us.

This Commandment enjoineth the inward worship of God.

The second Commandment.

*Thou shalt not make to thy self
any graven Image.*

AS in the first *Commandment*, God requireth, that we worship him only inwardly, so in this, he forbiddeth all undue and indirect outward worshipping of him: and enjoineth us, not to make any resemblance, to worship him by; because he is a Spirit, and is only to be worshipped in Spirit and Truth.

The ten Commandments

It consisteth of two parts :

1. A prohibition of *making any Image* representing his Divine Godhead.

2. Of *exhibiting any worship* to any Image.

And that,

1. Because he is *incomprehensible*, cannot be represented in any form visible.

2. Because he is *able to punish* the contemners of his Name.

Thou shalt not, &c.

And to *bless* his true worshippers.

1. Therefore we are not to *grave*, or make any *Image*, or resemblance of him.

For when he gave the Law (saith Moses) *he appeared in no manner of similitude.*

Esa. 40. 18. To whom then will ye liken God? or to what likeness will ye compare him?

2. Neither are we to make the *likeness* of any thing to worship it.

For as we ought not to make any *resemblance* of him : so neither when we make the *similitude* of any thing else (the true use of making Pictures, and the like, being lawful) not to worship or attribute any *honour* to it.

Not that all *Images* are hereby forbidden.

1. For some in the *Old Testament* were *Typical*.

The

The *Brazen Serpent*, being the Type of *Christ*.

The *two Cherubins* on the *Ark* represented the Majesty of *God* attended by his *Angels*, &c.

Some are for *Ornament*; Many in the fabrick of the *Temple*, and in the *holy Vessels* of it.

3. Some *Historical*, of stories either out of the *Scriptures*, or of other *Writers*.

4. Some for instruction in the nature of *Beasts*, *Cities*, and *Countries*.

Saint *Paul* saith that, *the Gentiles* Rom. 23. changed the glory of the incorruptible *God*, into an *Image* like to corruptible man, and to birds and four footed beasts, and creeping things; wherefore *God* gave them up to uncleanness, &c.

1. Either by bowing the body, *un-* Thou shalt covering the head, or bending the knee to not bow down, &c. them.

2. Or by setting the same in any eminent place to worship them, bestowing extraordinary cost on them, making pilgrimages to them, or dedicating *Altars*, *Lamps*, or the like to them.

By this *Commination*, he sheweth his For I the power to punish offenders, and that he Lord. &c. is able, and all-sufficient, to supply our wants likewise.

*Am a
jealous God.*

Like the jealous husband, who will have no Partner in his love.

And suffereth no *Corrival, Competitor, or sharer* in his Service.

My Son give me thy heart, thy whole heart.

*And visit
the sins, &c.*

Punishing them that run after false Gods, in many *descents*, even as long as they shall continue in their *idolatrous courses*.

Though the Son shall not bear the iniquity of the Father, yet this is so odious to him, that he will take vengeance of the *Idolatrous* generation.

As of the Jews in general.

Solomon, and others.

1. To shew how odious *Idolatry* is to him.

2. To force men (who naturally have a love and care to their *posterity*) by this commination, to abstain from it, lest their issue be plagued.

Pla. 97. 7. Confounded be all they that worship carved Images, and that delight in vain Gods.

*And shew-
ing mercy,
&c.*

The mercy of the LORD

is { over all his works.
over his Justice.

*145. 9.
Ja. 2. 13*

For whereas he punisheth *Idolaters* in his Justice; but to three or four generations,

rations. He is *merciful* to *thousands* of those that worship him aright, *throughout* all *generations*.

His *reward* is *always* greater than his *punishment*. Lu. 1. 50.

Of his own nature more bent to shew mercy than to execute severity.

It is his *proper work*, and suitable to his *nature*, to have *mercy*, but he is hardly drawn to *punish*, as being a *work* altogether *unsuitable* to his disposition. Ps 28. 21.

With their *whole heart*, without *hypocrisie*, and do not impart that *worship* to others, which is *due* to him. To them that love me.

In *obedience*, walking in his *ways*.
All his *Commandments* : but chiefly this concerning his *worship*. And keep my Commandments.

The third Commandment.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

The scope of which is to shew what reverence is due to God in our *Conversation*, especially in the use or abuse of an *Oath*.

Thou shalt not take the Name of the Lord in vain,

THe Name of the Lord, which in it self is *Holy, True, and Just*.

And therefore we ought not to *profane* it, or take it in our mouths *lightly*, or upon every small occasion.

Herein we offend,

When we *blaspheme* God, either openly or in our *hearts*.

When we use his *holy word* to any *profane, scurrilous, or impure end*.

When we commit *Perjury*.

When we *murmur* against him.

When we leave his *Providence*, and consult with *Witches*, or the like.

When we *swear*; upon trivial and light causes.

When

When we *curse*, or use unlawful *Imprecations*.

When we perform not that which we faithfully promise.

When we (in any action of our own) detract from *Gods glory*, and attribute, and *arrogate* too much to ourselves.

An *Oath* is to be ministered when the glory of God is *questioned*, or some *weighty* matter *urgeth* it, upon the *Magistrates* command. And to be *taken* by those who are of *years* of discretion and in their *right senses*.

The Lord, and Judge of Heaven and Earth, who *seeth* and *observeth* all our *actions*, is so far from *conniving* at this sin, that without repentance, he will *condemn* every one that offendeth therein.

Saul, for unadvisedly *curfing*, and *adjuration*, lost a victory against the *Philistines*. 1 Sam. 28. 24.

For *consulting with a witch*, was (with his sons) brought to untimely end. 31. 41.

Sennacherib, for blaspheming God, was slain by his own sons. 2 Kings 19. 10.

Ananias, for *lying* to the holy Ghost, *Acts* 5. 5. died suddenly.

The fourth Commandment.

Remember that thou keep holy the Sabbath day, &c.

IN this Commandment are *two things* contained.

1. A *Precept* or declaration of the will of God.

To set apart some day,

1. To the publick *worship* of God,

2. In *ceasing* from our *labours*.

2. A *Reason* of the Commandment.

1. Because God after the *Creation* rested on the *seventh* day.

2. Because he also *blessed* and *sanctified* it.

Remember

Let not worldly cares put it out of thy *mind*, but observe it with all care and *Religion*,

And not without great cause was this *Precept* so strictly urged.

1. Because by the *neglect* of it, ariseth the neglect of all *spiritual* duty.

2. Because in it was contained a *Type* or shadow of the great and everlasting *Sabbath*, which is our *Sanctification*.

3. Because we have thereby, some time

time to shew *mercy* to our Servants and
beasts wearied with labour.

In frequenting the *Church*, and there
to exercise thy self, That thou
keep hol,
Sec.

In Prayer.

Hearing the *Word*.

Receiving the *Sacrament*.

In Pious and Religious *Works*, as

Visiting the *sick*.

Relieving the *poor*.

Meditating on *Gods Works*.

Praising him for them.

In refraining from *sin*.

In resting from servile *Labour*.

And although that part of the *Jews*
Sabbath be abrogated which respected
the *seventh* day *Sacrifices*, and other ex-
terior acts of *Gods* worship, comman-
ded, and enjoined to the *Jews*: yet the
Church hath appointed instead thereof
the *Lords day* or *Sunday* (called the *first*
day of the week) wherein all *Christians*
are bound to retain and observe all the
duties of the *first Sabbath*, avoiding the
Jewish strict and superstitious *Ceremonies*.

Rev. 1. 10.
Act. 20. 7.
1 Cor. 16.
1.

In following the *vocation* appointed Six
Sec. days
thee by *God*, wherein thou art to omit
nothing, necessary for the *sustentation*
of thy *Family*.

And

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And not to spend those six dayes wholly in idleness, pleasure, or excess.

Nor in the *publique duties* of the Sabbath, and thereby neglecting the Care over thy family.

But the seventh day. In that day, neither thou, nor any of thy family, or cattle, shall do any servile labour (except in case of necessity, and preservation of Gods creatures from damage or loss) but ye shall spend it in those Religious duties, formerly set down.

In case of necessity (The Sabbath being made for man, and not man for the Sabbath) we are to conceive, that it was ordained not to destroy, but to preserve him; and therefore all works are not forbidden that day.

Numb. 28. 1. As dressing of meat: By the example of the Priests, who on the Sabbath
12. killed the beasts for Sacrifice, and dressed
Mar. 121, the rest. And of Christs Disciples, plucking
De Coron. ears of corn; and Tertullian saith, that
militis c. 3. the Antient and Primitive Church never fasted on the Sabbath day.

2. Ministering Physick to the sick. By the
Luc. 6, 7. example of our Saviour healing on that
John 5. day.

3. Saving Corn, Hay-houses, and the like from perishing. By our Saviours question to the Pharisees.
Mat. 12 2. The
11.

2. The reason why God commanded the observation of the first *Sabbath* was,

1. Because, after God by his *Word* had created the *Universe* of nothing, he rested himself, *from all the work that he had made.* Gen. 2. 2.

2. Because this day was by him blessed and sanctified.

And the reason why the *Seventh day* was changed by the Apostles, and continued by Christian Emperours, into the *first day of the week*, upon which the *Christians Sabbath* is observed, was in remembrance of our Saviours Resurrection, (which happen'd on this day) as may be gathered by *Christ's* selecting that day to appear twice to his *Apostles* after his Resurrection. Joh. 20. 19.

The second Table.

The fifth Commandment.

Honour thy Father and Mother, that thy days may be long in the Land which the Lord thy God giveth thee.

AS the *first Table* teacheth the *Honour* and *Love of God*, so doth the *second*

The ten Commandments

second, the duty we owe to our Neighbour. And the first *Commandment* of this Table enjoineth us to *honour* and *reverence* our *Parents*, as being the thing which God esteemeth next in degree to his Honour.

And it containeth.

First, *A Precept.*

Secondly, *A Promise.*

1. The *Precept* is general and particular.

The general comprehendeth our Duty to our *Elders* and *Superiours*, whom God hath set over us, for our government and preservation; which Duty is of necessity to be performed, in respect of the upholding of Politique government.

2. The particular *Precept*, containeth our Duty to our natural *Parents*, Father and Mother, of what degree, estate and condition soever they be.

Whether Poor or Rich, Good or Bad, this *Commandment* layeth hold on us.

That which we are enjoined to do by these words, is to

Honour
thy Father
& Mother

Reverence them: as from whom we receive our Being.

L. v.

Love them, for their care, sorrow, and pains, in our Education.

Obeys them in all lawful things, as being appointed by God to command over us.

Be thankful to them: in requiting their charge and love; in ministering to their necessities.

Be patient with them: in their Correction, and bearing with all their Infirmities.

That which we are forbidden to do against them, is

Not to speak evil of them, or to curse Exod. 21. 17.

Not to see them want. Lev. 20. 9.

Not to be ashamed of them, for poverty, Mat. 15. 5.
or other cause whatsoever. Mar. 7. 11.

2. The Promise is made to all such, as shall keep this Precept, which is *long days* of life here, and *happy* too; else they would be no better than a Curse. That thy days may be long.

Long dayes hereafter, for ever in bliss, which is the highest blessing that can befall to any.

It was Saint Paul's observation that this Eph. 6. 2. was the first Commandement that had a promise annexed to it.

This Promise God made,

I. To

The ten Commandments

1. To allure us to the duty of reverencing and obeying our *Parents*, and Superiours.

2, To shew, how highly he esteemeth of it.

3. It suits with the Commandment, If we honour our Parents, who gave us life, we shall be rewarded with long life.

The sixth Commandment.

Thou shalt not kill.

THis *Commandment* followeth properly and in order in the next place: for mans life being the most pretious thing in this world, and upon which all other things depend, God seemeth to take care by this *Commandment* for peace and quietness, whereby mans life may be preserved.

The life of man ought to be preserved for three respects.

1. Because God is the Judge of man only.

2. Nature desireth nothing more than

than the preservation of life.

3. Murther destroyeth all Society.

Neither thy self nor others.

Neither shalt thou have any desire *Thou shalt not kill.*
to do any such act.

Under this *Commandment* are divers other particulars forbidden ; for as God forbiddeth the Act, so doth he command that all occasions or means to execute that Act be forborn and taken away.

If God commands us not to kill, then he prohibits the affections to

Slaughter.

Anger.

Unjust War.

Quarrelling.

Chiding.

Hatred.

And all other things of this nature, *Mat. 5. 29*
which may be as provocations to slaughter.

And on the contrary he enjoyneth
us

To love our Neighbour as our selves.

To live peaceably and quietly with them.

To do good for evil.

And

And all this because

Man is the Image of God.

Flesh of our Flesh.

The thing that *Christ* paid so dear for.

The seventh Commandment.

Thou shalt not commit Adultery.

*Thou shalt
not com-
mit Adul-
tery.*

THE chief aim and scope of this Commandment is to preserve the Marriage Bed inviolate. And with great reason it is placed next to the prohibiting of Homicide, because that next and dearest to a man after his own Life, is the preservation and honour of his *Wife*; for Gen. 2. 24. *they two are but one flesh.*

And by this Commandment is also implicitly and secretly forbidden, *Whoredom, Incest, Sodomy, Sins against Nature, unlawful desires and affections, Uncleanness, Evil Talk, Obscene Songs, and Impudent Behaviour, Uncivil Sight, Lascivious Pictures, Intemperance of Diet, Delicacy and Excess in Apparel, and the like, being provocations to the Sin here forbidden.*

And as we are prohibited these things, so are we commanded, To live *Chastly,*
Tem.

Temperately, Modestly, and Purely in heart.
For by these Virtues (as our Saviour
telleth us) we shall come to the *beatifi-* Mat. 5. 8.
cal vision of God, and enjoy that Blessed-
ness which he hath promised to those
that in pureness of heart, love and serve
him.

The eighth Commandment.

Thou shalt not Steal.

THat is, thou shalt not take from an- Thou shalt
other any thing which is not thine nor steal.
own. And against this *Commandment*
we may offend divers ways:

By committing *Sacrilege*, taking any
thing from the Church:

By *with-holding* that which is due to
King or Prince.

By *Robbing* on the high-way, or out
of houses.

By deceiving any man,

In Bargaining.

In false weights and measures.

In being Bankrupt without cause.

By oppressing the Poor, or keeping
his Pledge.

By encroaching upon the possessions
of

The ten Commandments

of any other, either by violence openly, or by fraud, in removing Land-marks, &c.

By keeping that which is found, from the true owner.

By *denying* or concealing a trust.

By *detaining* the labourers hire.

By *living idely*, and eating out of another mans labour.

By *neglecting* a Masters service, and mispending his goods.

The ninth Commandment.

*Thou shalt not bear false Witness
against thy neighbour.*

*Thou shalt
not bear
false wit-
ness.*

THOU shalt not give false evidence before a *Judge*, against any man. Whosoever doth so, is not only guilty of the breach of this *Commandment*, but of the Third also, in committing *Perjury*.

Neither is false *Testimony* with an *Oath* forbidden only, but also without an *Oath*.

1. Thou shalt not *accuse* thy *Brother* unjustly.

Slander him.

Revile

Reville him.

Backbite him.

Abuse him by uncivil jests.

2. Thou shalt not lye or equivocate.

Either for sport.

Or to avoid danger or loss.

For though some seem to approve

Of *Jacob*, in lying to his Father, Gen. 27.
that he was *Esau*. 19.

The *Midwives*, to save the Chil- Ex. 1. 19.
dren,

Rahab the *Harlot*, to save the spies, Josh. 2. 4.

Michal, to save *David* her Husband, 5.
1 Sam. 19

Juliah, to deceive *Holoferness*.

Yet it is safer (with Saint *Austin*) Ju. 11. 5.
to hold that all lyes being directly op- S. Aug.

posite to truth, must needs be sin.

The tenth Commandment.

*Thou shalt not covet thy Neigh-
bours House.*

THis Commandment is directly against *Thou shalt*
Covetousness, or evil *Concupiscence*, not, &c.
the issue of Original sin, which was de-
rived to all mankind, after the fall of
Adam.

No man ought to covet or desire (no Not covet
not

The ten Commandments

not so much as in his heart) any thing which belongeth to another man, and whereby he may receive any damage or detriment.

Neither his *House*, which is his inheritance, and his defence against the heat of the Sun, and the sharpness of the cold.

Nor his *Wife*, which is *bone of his bone, and flesh of his flesh*; his partner as well in sorrow, as pleasure.

Nor his *Servants*, without whose help and labour, he cannot dispatch his affairs.

Nor his *Cattel*, which do his work.

In conclusion : *Nothing*, which may any way prejudice him.

Jam. 2. 10. Now, seeing that *He which is guilty in breaking one part of the Law, offendeth in all*, and that to the keeping of it, the whole inward and outward man is required, and that the flesh (while we are in this world) is wholly opposite to the Spirit : It is impossible for us to fulfill the same by our own indeavours. For it is with us as it was with Saint Paul, *In our flesh dwelleth no good thing, and the good that we would, we do not, but the evil which we would not, that we do.* And seeing also, that *by the deeds*

Ro. 7. 18.

2.

of the Law no man can be justified: not Ro. 3. 20.
8.7.
8
that the Law is in fault (being good of
it self) but our own flesh, the carnal
mind being enmity with God, and they
which are in the flesh, not being able to
please him: for the comfort therefore
of all, when as neither the works of
the Law could justify us, nor we were
able to fulfill the same, God of his infi- Gal. 3. 13.
71
nite mercy sent his Son Christ Jesus in-
to the world, that the suffering death for
us, might redeem us from the curse of the
Law, that we might receive the promise
of the Spirit through Faith.

For in him all the Promises, Cere-
monies, and the Law it self, are ful-
filled and ended.

1. The Promises.

As the seed of the woman shall break 22.18
the Serpents head.

In thee shall all the Nations of the Earth
be blessed,

2. The Ceremonies.

The Priesthood, by his eternal Priest- Pl. iio. 4
hood.

The Sacrifices, by his own Obla- Heb. 7.27
tion.

Circumcision, by his Circumcision Luc. 2. 21
3.21.
and Baptism.

Passover, by the Eucharist.

Mar. 14.

3. The Law.

By

Cant.

By his satisfaction, and absolute fulfilling of it, in whom was no *sin nor spot*; but an absolute and perfect Righteousness, which Righteousness he hath of his free will and mercy imputed to us, and made ours, if with a lively Faith we apprehend him, and believe on him.

And in this respect, it may be said, that he observeth and fulfilleth the *Law of God* who (not trusting to himself, or in his own works) commendeth himself wholly to the *Grace of God*, and
 Ro. 8. 3, 4. *seeketh all his righteousness by Faith in Christ Jesus.*
 2 Cor. 5. 2.

So that we are to rely on those words which Saint Paul spake in his Sermon at *Antioch*. Be it known unto you
 Act. 13. 38. *therefore, men and brethren, that through this man Christ Jesus is preached unto you the forgiveness of sins: And by him, all that believe, are justified from all things, from which they could not be justified by the Law of Moses.*

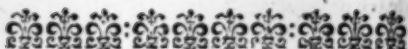
But yet we must take him along with us, That this Faith, whereby we believe that Christ satisfied the *Law*, and is become our Righteousness and Perfection, is merely by Gods grace and favour infused into our hearts by the holy Spirit: which stirreth up in us a
 love

love and desire to keep the *Law of God*: which though the same desire never attaineth to perfection, while *we live* in these earthly *Tabernacles*, for the frailty and indisposition of the flesh, yet God in his mercy accepteth the same for *Christ's sake*.

For the better conceiving of the drift and scope of these *Commandments*, we are to take notice of two things.

1. Whereas, in every *Commandment* the grossest sin, tending to the breach of that *Commandment*, is only forbidden by name, yet we are to conceive, that all sins of that nature, though lesser in degree, and not named together with the provocations thereunto, are likewise inclusively contained in that prohibition.

2. And where any *Virtue* is commanded to be observed, there all the *Vices and Sins*, contrary to that *Virtue*, are forbidden: And where any *Vice* is prohibited, there all opposite *Virtues* to it are enjoined.



Meditations of D E A T H.

*Aug. in
Ps. 34.
Conc. 1.*

THat all men must dye, being long since enacted by statute in the Parliament of Heaven, unrepealed: and the knowledge of the day of Death being by God kept from us, lest we should promise to our selves any thing for future time: I shall not need to spend many words, to prove either the absolute necessity of the one, or the uncertainty of the other. Only give me leave to conclude this Work with a few *Meditations* and *prayers*, which may serve as well for those, who feel the hand of God by *Sickness*: as for those which are in perfect *Health*, to meditate and think upon, that they be not taken unprovided. And this exercise of *Meditation of Death*, and resolution to dye, ought not to seem strange, or hard to *Christians*. For the *Philosopher* in his time, accounted all days spent without serious consideration of our end, to be but fondly consumed, and affirmed, *That the whole life of a wise man, was nothing but a Meditation of death.* And therefore

Plato.

fore it hath been observed, that *Abraham*, when he was in the Land of *Canaan*, purchased no more land, than would serve to *bury his dead*. To teach us, that we should not fix or fasten our minds, upon the transitory things of this *World*, but have our affections bent upon another, and meditate upon the day of our *Death*, which bringeth two *benefits* with it; First, it *delivereth* us out of many *cares* and *troubles*; and secondly it leadeth us to *joyes* unspeakable. The *first* of these benefits the Heathen man could see, by the light of *Nature*, when he said, That no man lived in so flourishing estate, who if not often, yet once in his life, did not desire rather to die, than to live. For the unavoidable calamity and grievous diseases incident to this life, do so often disquiet and vex a man, that not withstanding our life is naturally short, yet sometime it seemeth over long unto him. And therefore (saith he) death is the most acceptable and wished-for sanctuary, & place of refuge, for a life full of misery and grief. And for the *second* take (amongst many) that of *S. Cyprian*, We pass by death to immortality, neither can we come or attain to eternal life but by leaving this life. Nor is our cor-

Artabazus
to *Xerxes*,
Herod. l. 7.

poral death to be accounted an end or period of life, but a passage to a better; for by this temporal journey we pass to Eternity. For this separation of the *soul* and *body* (commonly called *Death*) if we consider the true scope and aim of God in it, is not inflicted by him, as a severe *Judge*, to punish the Elect; but as a most merciful *Father*, who only calleth his *Children* from a dungeon of *misery*, to a place of all *felicity* and *happiness*. And this is that, which hath alwayes made the *Godly* to leave this life with such willingness and joy, and to endure with so great courage and constancy, all their greatest agonies.

Meditations for the Sick.

Ec. 38. 1. Set thy house in order, for thou shalt dye.

Iob 19. 25. **I** Know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth.

26. And that I shall be again clothed with this skin, and in my flesh I shall see God, whom I my self shall see, and mine eyes shall behold.

27. This hope is laid up in my breast.

Lord,

Directions to Pray, &c.

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Lord let me know mine end, and the number of my dayes : that I may be certified, how long I have to live. Psal. 39. 15.

Behold thou hast made my dayes as it were a span long, and mine age is as nothing in respect of thee, and verily every man living is altogether vanity. 6.

For man walketh in a vain shadow, and disquieteth himself in vain, he heapeth up Riches, and cannot tell who shall gather them. 7.

And now Lord what is my hope ? truly my hope is even in thee. 8.

Deliver me from all mine offences, and make me not a rebuke to the foolish. 9.

Take away thy stroke from me, for I am consumed by the means of thy heavy band. 10.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like a moth fretting a garment : every man therefore is but vanity, 11.

Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears. Ps. 39. 13.

For I am a stranger with thee : and a sojourner as all my fathers were. 14.

O spare me a little, that I may recover my strength, before I go hence, and be no more seen. 15.

Answer me, O Lord, How many are Job 3. 2.

S. 3.

mine

mine iniquities and sins? make me to know
my transgressions, and my sins.

24. Wherefore hidest thou thy face from me, and
holdest me for thine Enemy?

25. Wilt thou break a leaf driven to and fro?
and wilt thou pursue the dry stubble?

Pf. 71. 1.

O cast me not away in my weakness, for-
sake me not when my strength faileth me.

Though I be afflicted, yet let me not be
distressed; Though in want of some of
thy comforts, yet not all: Though
chastened, yet not forsaken?

Pf. 94. 12.

Blessed is the man whom thou chastenest,
O Lord, and teachest him in thy Law; that
thou mayst give him rest in the days of
evil.

ii9. 76.

Before I was troubled I went astray, but now
I shall learn thy Word.

Pf. 25. 7.

O Lord remember not the sins and offences
of my youth, Nor judge me according to
my works: For I have done nothing
worthy of thy sight, but of eternal
death. Wherefore I pray thee blot out
all my offences, and wash me thoroughly from
my wickedness, and cleanse me from my sin.

Job 7. 10.

I have sinned, what shall I do unto thee,
O thou preserver of men? why hast thou set me
as a mark against thee, so that I am a burden
unto my self.

And why dost thou not pardon my trans-
gressions,

gressions, and take away mine iniquity? for now I shall sleep in the dust, and thou shalt seek me in the morning, but I shall not be.

Are not my days few? cease then and let me alone, that I may take comfort a little.

10. 20. *

Before I go whence I shall not return, even to the land of darkness and shadow of death.

21.

A land of darkness, as darkness it self, and of the shadow of death, without any order, and where the light is as darkness. Job 10. 22.

What man is he that liveth and shall not see death, shall he deliver his soul from the hand of the grave?

Pf. 89. 27.

The fear of death overwhelmeth me, and my heart is disquieted within me, for that I have daily sinned, and not repented, considering that from the eternal pit there is no Redemption.

55. 4

Be thou merciful to me, O Lord, and save me for thy Names sake, and in thy strength deliver and comfort me.

I know, O Lord, that thy judgments are just, and that thou of very faithfulness hast caused me to be troubled. Oh let this light affliction (which will quickly be gone) cause unto me afterward a more excellent and eternal weight of glory.

Pf. 119. 75

2 Cor. 4.

17.

In the midst of the sorrows that are in

Pf. 94. 15-

my heart, let thy comforts, O Lord, refresh my soul.

Job 10. 8. Thine hands have made me, and fashioned me round about, yet thou dost destroy me.

9. Remember, I beseech thee, that thou hast made me as the clay, and wilt thou bring me into the dust again?

Job 10. Hast thou not poured me out like milk, and cradled me like a cheese?

11. Thou hast clothed me with skin and flesh, and fenced me with bones and sinews.

12. Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

14. 16. O Lord, thou numberest my steps, and dost set a watch over my sin.

17. 1. My breath is corrupt, my days are extinct, the grave is ready for me.

14. I have said to corruption, Thou art my Father, and to the worm, Thou art my Mother and Sister.

7. 1. Is there not an appointed time to man upon Earth? and are not his days as the days of an hireling?

Job 9. 25. My days are swifter than a Post, they flee away and see no good.

30. 33. I know thou wilt bring me to death, and to the house appointed for all the living.

Wo is me therefore, O Lord, that I have

have sinned. What shall I do? whither shall I flee? but to thee, O Lord my God. Be merciful to me in the last day. *My soul is very much disquieted within me, but Lord I require thy ayd and comfort.*

Be *mindful*, O Lord, of thy word, *Pl. 119. 42.* wherein thou hast caused me to put my trust, and let thy mercy come unto me, according to thy Promise; For thou art my maker and I am the work of thy hands.

Deliver me, O Lord, from eternal Death, in that day wherein Heaven and Earth shall be dissolved, when thou comest to Judge the Earth.

I am affrighted when I consider that day, the day of thy wrath, the day of misery, that great and exceeding bitter day.

O Lord in that day where shall I hide my self from the face of thine anger?

O Lord, when thou comest to Judgment, condemn me not I beseech thee, but deliver from the gates of hell my poor Soul, which I commend unto thee. Acknowledge then, O Lord, thy creature, not made by any strange gods, but by thee, the true and living God; make my soul joyful with thy presence, and remember not my sins, but according to thy great

mercy, think upon me in that day, for the merits of my blessed Saviour *Jesus Christ*, Amen.

A Prayer for the Sick,

A Lmighty and most merciful Lord God, who by the infirmities of this life, dost put us in mind of our mortality, and by these outward afflictions, dost call us to inward Repentance: I cry unto thee with my whole heart, *Rebuke me not in thine anger, neither chasten me in thy displeasure. Have mercy upon me, O Lord, for I am weak; O Lord, heal me, for my bones are vexed.* Thou art He, O Lord, That woundest and healest again, that killest and revivest, that ledest to the gates of Hell, and bringest back again. If this my sickness. O Lord, be not unto death, help on this my bed of infirmity, and strengthen me. If thou thinkest expedient, rather that I should dye than live, do with me according to thy good pleasure, and receive my spirit to thy peace, which I commend into thy hands, who livest and reginest God of all mercy, world without end, **AMEN.**

Or

Or thus

O Merciful Lord God, who of thy great mercy dost forgive the offences of those who truly *repent*, mercifully look upon me thy poor *Servant* and harken unto me, who humbly crave of thee remission of my *sins*. Renew, O Lord, in me whatsoever is corrupt and decayed by the Devils malice, or mine own frailty. Pity my *fight*, pity my *tears*, pity my *groans*; vouchsafe to be reconciled to me, that have confidence in nothing, but thy richer *mercy*. O Lord, it grieveth me that I have offended thy Majesty, and it grieveth me much, that I can grieve no more than I do. And I humbly pray thee, by the Death, Passion, and Intercession of thy Son *Christ Jesus*, to pardon my offences: promising that if I recover my former health, thy grace assisting me, to abstain from displeasing thy Majesty hereafter. I willingly, O Lord, and freely from my heart, for thy sake, forgive all offenders and offences against me, & I heartily desire all those, whom I have any way offended,

Ps. 31. 6.

to forgive me. O Lord, though my natural man trembleth at the thought of death, yet I profess that I am willing to dye, if it be thy good pleasure. I have received life, and all the Blessings of life, from thee, *what shall I render back to thee for them? I will willingly receive this Cup of death, and praise thy name. I commend into thy hands my Spirit, and whether thou disposest of me to live or dye, I resign it to thy good will and disposition; and humbly pray thee, that if thou seeest it good for me, to prolong my days on Earth, that thou wouldest renew thy conversation, by the direction of thy holy Spirit, that I may pass those days in my fear: if thou be otherwise pleased to dispose of me, take me I beseech thee into the arms of thy mercy: for Jesus Christ's sake my only Saviour and Redcemer.*

Or thus.

O God of all Consolation, who hast promised to hear all those that faithfully call upon thee, and not to reject any that with a contrite heart & penitent Soul, shall humble himself before thee. I humbly intreat thee in
the

the Name and Mediation of thy Son
Jesus Christ, that thou wouldest be
 pleased to be *merciful* to me, thy poor
servant, at this time afflicted with sick-
ness. O Lord, pardon, forget, and blot
 out of thy remembrance, whatsoever
 I have committed against thee, in the
 whole course of my life. Seal and con-
 firm unto me (by thy *Spirit*) a *pardon*
 unto me for all my *offences*, that I
 may thereby receive such comfort in
 my *soul*, that I may with all joy and wil-
 lingness depart out of this life unto
 thee. Let me be certified, *that there is*
no condemnation to those which are uni-
ted and ingrafted into Jesus Christ, by Rom. 8. 1.
 Faith: that I may be confident, *that*
neither my sins, death, the Devil, nor ought Rom. 32.
else can draw me away, or separate me
from thee: and that I may be assured,
 that thy *Throne* will not be to me a Bar
 of severity, but a *Haven* of safety, and
 a sure *Sanctuary* and refuge for me to
 flee unto. Strengthen this *Faith* in me,
 which may serve as a *Buckler* to defend
 me from all *tentations*: and that for-
 saking the confidence or *strength* of all
 other things, I may flee wholly to thy
 mercy in *Christ Jesus*, whereby I may
 be protected from the terrors of thy
Judgment. Grant unto me distressed
 sinner

sinner, these graces even for the same Jesus Christ his sake, who with thee, and the holy Spirit, liveth and reigneth for ever.

Or thus.

A Almighty and everlasting God, whose years fail not, and who hast determined the days of man, which he cannot pass, yet thy self endurest for ever, and thy Throne from generation to generation : Remember that I am but dust, like grass, and my dayes as the flower of the field, which flourisheth in the morning, and in the evening is dried up and withered. O let me know my end,
 Psa. 39. 5. ^{14.} make me mindful of my mortality; I am a stranger with thee, and a sojourner, as all my Fathers were, and cannot promise my self one hour, much less any dayes or years in this my Pilgrimage. I
 6. 2, 3. am like a tottering wall and a broken fence, give me grace therefore, that I trust not in the uncertainty of this life,
 Luc. 12. like the rich Fool in the Gospel, but I may every hour prepare my self in thy fear, to pass out of this frail mansion; and to expect thee with a solid faith and firm hope, waiting chearfully for the
 the

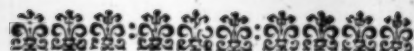
the day and time of my dissolution;
And looking for that blessed hope and glorious appearing of our Saviour Jesus Christ. Tit. 2. 13.
 Make me (like the faithful and wise servant) ever ready and prepared for the coming of my Lord, lest being suddenly prevented. I be taken like a bird in the snare of the Fowler. O Lord, thou hast by this gentle correction, put me in mind of my mortality, give me also grace that I may make good use of it, that I may cast off all the cares of this world, and wholly betake my self to make my peace with thee. And I humbly pray thee; that thou wouldest not forget me in my pains and miseries, in all my infirmities: be not far from me, when by reason of the terrors of death, and assaults of the enemy, I have most need of thy help, but strengthen my soul with thy holy grace, against all temptation, that my Faith fail me nor, but that thy holy Spirit assisting me I may overcome my spiritual enemies, and at the hour of death, Lord (I beseech thee) let thy servant depart in peace according to thy Word. Luc 2. 29.

Or thus:

Blessed Lord *Jesus Christ*, the only comfort of the living, and the eternal life of those who die in thee, I wholly submit my self to thy blessed Will, whether it please thee to suffer my soul any longer to live in this earthly Tabernacle to serve thee, or to have it depart out of this transitory world; being certainly assured that it cannot perish, if committed to thy keeping. O Lord I put off this frail *Flesh* with a willing mind, in hope of the Resurrection of it at the last day, together with my soul, when it will become much more glorious and happy than now it is. I beseech thee, O Lord *Jesus*, strengthen me with thy grace against all temptations, and defend me with the shield of thy mercy against all the assaults of the devil. I know that of my self I have no strength: wherefore my whole confidence is in thee. I have no merits of mine own to alledge, for I see many, yea too many, of my sins, to stand up against me; but by thy mercy, I trust that thou wilt repute me amongst the just. Thou wert born for me, didst hunger
thirst

thrift, fast and pray for me, thou didst many good works, and sufferedst many bitter things for my sake. Let thy Blood wash away the spots of my offences: Let thy Justice cover my unrighteousness, and thy Merits plead for me before the great and severe Judge. And as my sickness increaseth, let thy grace increase, that my faith fail not, my hope waver not, nor my love to thee wax cold. Let me not be cast down, or dejected with the terror of death, but when death shall seize on the eyes of my body, let the eyes of my soul look to thee; and when the use of my tongue shall fail me, let my heart cry unto thee: *I commend my Spirit into thy hands,* *Pla. 31. 6*
O Lord, who livest and reignest, &c.

Although thou kill me, yet will I trust in thee, and though I walk in the midst of the shadow of death, yet will I not fear, *Pla. 23. 4*
because thou Lord art with me.



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